

LEARNING THE LANGUAGE OF THE QUR'AN

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Dedication

To

*My son Khalid
and daughters Azra, Zohra, Salma
and Shaima Ansari*

**with the hope that they will in their
own way serve the cause
of the Quran**

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Preface

To The First Edition

This book is an effort to teach the language of the Qur'ān. It is designed to provide the student with sufficient skill for understanding the verses of the Qur'ān and the hadith of the Prophet. As Arabic language has changed very little during the fourteen centuries that have lapsed since the Quran was revealed, the student that masters the book shall also be able, we hope, to easily read and translate any Arabic text, classical or modern.

We do not aim at teaching speaking Arabic. There are already many good books in the field written for that purpose. Our purpose is only to train the student in correctly reading and translating Arabic texts. However, the book will be helpful in writing correct Arabic, though it would not be enough. For that purpose, extensive exercises in composition are required which have not been provided.

The book contains thirty six lessons and nine review exercises. Usually each lesson deals with more than one grammatical point. To make the reference easy, all the grammar discussed in a lesson has been summarised at the end of each lesson. The range of grammar that is covered in the book is almost the same as is included in the syllabai of the primary and secondary classes in Egyptian schools so masterly discussed by the compilers of the renowned work, *al-Nahw al-Wāḍiḥ* in six volumes; we have only left out a few less important items. Over and above that, we have included a rather detailed treatment of particles which is very much needed for a better understanding of the Qur'ān.

To explain the grammar, enough examples have been given in the text; and to master the grammatical rules and cultivate the skill to correctly read unvowelled Arabic texts sufficient exercises have been provided. Most of the exercises contain sentences drawn from common language; a particular section, however, comprises only the verses of the Qur'ān and the hadith of the Prophet. Special care has been taken not to cite an example, a sentence, a verse or a hadith, for understanding which the student has not been provided

with necessary grammatical knowledge.

To give further practice in grammar as well as revise the vocabulary given in the lessons, more exercises have been provided in the Review Exercises after each four lessons. These Review Exercises also contain some running passages from the Qur'ān, Hadith and Arabic literature. This is to expose the student to real Arabic texts and enable him or her to correctly read and translate them.

A student who has worked with this book would have translated about eight hundred verses of the Qur'ān, partly or fully, about two hundred fifty hadiths of small or medium size, and a dozen pieces from standard Arabic texts. Having gone through this exercises he or she would be able we hope to successfully translate with the help of a dictionary the test passages from the Qur'ān, the speeches of the Prophet, and the writings of some renowned men of letters from different periods of Arabic literature given at the end.

It is advised that when the student has completed the first twenty eight lessons he should read the appendices, particularly the second which discusses how to consult an Arabic dictionary. He should find out the meaning of new words occurring in subsequent lessons from the dictionary rather than look for them in the vocabulary at the end of each lesson. He is also advised to supplement his work with reading some story books written for the beginners.

The book was originally conceived during sixtees when I was at the staff of the Visva-Bharati University, Santiniketan, India. Some lessons were prepared and given to the students of Certificate Course at the University. Later they were revised to teach Arabic to students who were primarily interested in understanding the Qur'ān. A more thorough revision was made the second time when a special section of exercises consisting of Qur'ānic verses and hadiths was added to each lesson, the last eight lessons were written, and the review exercises were provided. The book was then taught to people working in offices and students studying in higher classes, and was further revised in the light of that experience. As it stands now, we can offer the book with confidence to students who

are serious in learning Qur'ānic and classical Arabic. I do hope that after successfully struggling with the book they would not be disappointed.

The first few lessons of the book were read by my friend Mr. Abrar Ahmad Islahi of the World Muslim League Office, Riyadh, and the rest were read by Dr. Samir Nuh, my colleague at the Research Centre, Imam Muhammad bin Saud Islamic University, Riyadh, Saudi Arabia when I was there. I am grateful to them for various suggestions they have made. I must also acknowledge the much needed assistance which Mr. Sayyed Mahmud, my student and friend has offered in teaching these lessons to students that attended the classes I conducted in Riyadh. Last but not the least, I am grateful to Mr. Muhammad Mushtaq Tijaravi for his help in the arduous task of reading the proofs.

May God accept this humble service to His Book.

Muhammad Abdul Haq Ansari
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Preface

To The Second Edition

The first edition of *Learning the Language of the Quran* came out at the end of 1997, and was sold out within a short period. Journals in various parts of the world came out with reviews, and individual readers acquainted us with their suggestions. In the light of these reviews and suggestions the book has been thoroughly revised. To facilitate reading, the Arabic material has been put in bolder fonts; the vocabulary has been reduced, and, to make reference to it easier, the vocabulary of the entire book has been put together at the end; to improve the skill of correctly reading Arabic passages, the vowel signs on the hadith part in Review Exercises have been removed; some passages from classical Arabic that were found difficult have been deleted and easier ones from modern Arabic writings have been added.

With these changes, I hope, the book will better serve the purpose for which it has been designed.

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INTRODUCTION

Arabic Language

Arabic is the language of hundred eighty five million people living in the Middle East and North and North-East Africa. It is also read by more than one billion Muslims throughout the world and understood and studied by their religious scholars as it is the language of their sacred book, the Qur'an. It was first developed by people living in the north-west and central region of the Arabian peninsula. Ancient Arabic literature which has come down to us consists mainly of poetry and short compositions that originated in the sixth and seventh centuries. The Qur'an was revealed in this language and is the matchless embodiment of all the beauties of that language. After the Qur'an there has been little change in Arabic grammar; Arabic literature still looks to it as the measure of its excellence. Spoken Arabic today differs from country to country, but written Arabic is the same throughout the Arab world.

Arabic is a Semetic language. Only a part of its alphabet have real equivalents in Indo-European languages. Others are represented in Roman characters with the help of some diacritical marks. In forming words, the letters undergo some changes and are combined with others according to certain rules. For students who are exposed to Arabic for the first time, the letters and their pronunciations, their equivalents in English, and some rules governing their combination are given in pages following the Introduction. However, they must consult books which have been written for the purpose, and spend some time reading and writing Arabic before proceeding with this book.

2. Signs

All the twenty eight letters of Arabic are consonants, there are no vowel letters. The function of the vowels is performed by some signs which are called *fathah*, *kasrah*, and

dammaḥ. In English they are represented by a, i, and u respectively. When *fathah* is followed by the letter *alif* (ا), or *kasrah* is followed by *yā* (ي), or *dammaḥ* is followed by *wāw* (و), the vowels are elongated, and are represented with a line above these letters like ā, ī and ū.

fathah

short	:	(َ)	e.g.	دَا=da,	رَا=ra
long	:	(اَ)	e.g.	دَا=dā	رَا=rā

kasrah

short	:	(ِ)	e.g.	دِي=di,	رِي=ri
long	:	(يِ)	e.g.	دِي=dī,	رِي=rī

dammaḥ

short	:	(ُ)	e.g.	دُو=du	رُو=ru
long	:	(وُ)	e.g.	دُو=dū	رُو=rū

sukūn

A consonant that does not carry any of these three signs is often marked by *sukūn* or stop, which is variously represented through a small circle (°), or a small *dal* (د). For example:

دَارَس=dars

زَيْن=zīn

Diphthongs

There are two diphthongs in Arabic: one, *fathah* followed by the letter *yā*, and the other followed by the letter *wāw*.

اَي=ay, e.g.	رَي=ray	وَي=way
اَو=aw, e.g.	دَو=dhaw	لَو=law

Tanwīn or nunation

Nouns when indefinite usually take at their last letter two *fathahs* (اَ), two *kasrahs* (يِ), or two *dammahs* (وُ), and are pronounced as *an*, *in* and *un*. Because of this *nun* sound in them these signs are called *tanwīn* or nunation. For example:

وَرْدَةٌ=wardat-an

دَارًا=dār-an

دَارِي=dār-in

أَرْضًا=arḍ-un

The last alif in دَارًا is not a letter; it is only the bearer of the *tanwīn* of *fathah*.

Shaddah

When the shaddah sign (ّ) is put on a letter, that letter is read twice. For example:

رّ = radda	دوّ = duwwina	رّبّ = rabb-un
ذّ = dhamma	دّر = durr-in	أوّ = awaddu

1. Grammatical structure

Parts of speech: There are three basic parts of speech in Arabic: noun (*ism*), verb (*fiʿl*), particle (*ḥarf*). Pronouns (*al-ḍamīr*), adjectives (*al-sifah*) and demonstratives (*ism al-ishārah*) are classed under noun. Verbs have three basic forms: perfect (*al-māḍī*) which indicates a past action or happening; imperfect (*al-muḍāriʿ*) which indicates some action that takes place in the present or shall take place in future; and imperative, positive (*al-amr*) or negative (*al-nahy*). The imperfect has also its jussive (*majzūm*), subjunctive (*manṣub*) and energetic (*muwakkad*) forms. Under particle (*ḥarf*), are grouped all small words that function as preposition, (*ḥarf jarr*), conjunction (*ḥarf ʿatf*), interrogatives (*ḥarf al-istifhām*), vocatives (*al-nidā*), and so on.

Gender: Nouns are generally masculine. Feminine nouns are those which are naturally feminine, or have one or the other feminine ending, or represent parts of the body that are double. Only a few are feminine by convention. There is no neuter gender in Arabic.

Numbers: There are three numbers in Arabic, singular (*wāhid* or *mufrad*), dual (*muthannā*), and plural (*al-jamʿ*). Both the duals and the plurals are formed according to set rules. But some nouns have irregular plurals which are formed on various patterns.

Cases: There are three cases in Arabic; nominative (*marfūʿ*), accusative (*manṣūb*), and genitive (*majrūr*). A singular noun that carries *ḍammah* at its last letter is called *marfūʿ*, and the sign as case ending is called *rafʿ*. When it carries *fatḥah* at its last letter it is called *manṣūb*, and the sign as case ending is called *naṣb*. And when it carries *kasrah* at its last letter it is called *majrūr*, and the sign as case ending is called *jarr*. The subject in a sentence,

to give an example, is nominative (*marfū*), the object is accusative (*manṣūb*), and the noun governed by a preposition is genitive (*majrur*). Dual and regular plural nouns also inflect according to certain specified rules. Similarly, differences in gender affect their inflection. What is true of nouns is in general true of adjectives. Pronouns and demonstratives also inflect according to number, gender, and case.

Mu'rab and Mabni: Nouns which take different signs (*i'rāb*) in different cases are called *mu'rab* or declinable. But those that remain constant, and are not affected by changes in case are called *mabnī*, non-declinable. The distinction between *mu'rab* and *mabnī* is not confined to nouns, adjectives, pronouns and demonstratives. It is also extended to verbs. Imperfect verbs, for instance, suffer some changes when they are jussive (*al-muḍāri'* *al-majzūm*) or subjunctive (*al-muḍāri'* *al-manṣūb*). They are therefore classed with *mu'rab* words. The perfect and the imperative do not undergo any change, and are therefore *mabnī*. Particles (*ḥurūf*), in general, are *mabnī*, because they remain constant.

Tenses: From the point of view of tense, the verbal structure in Arabic is very simple. We have basically two tenses, the perfect (*al-māḍī*) and the imperfect (*al-muḍāri'*). The perfect may be translated as simple past, present perfect, and with the addition of some auxiliaries as past perfect or past continuous. The imperfect may be translated as present or future, simple or continuous, as the context requires, though with the addition of some particles futurity is determined. On the other hand, all regular verbs, perfect, imperfect and imperative conjugate according to person, third (*al-ghā'ib*), second (*al-hāḍir*), first (*al-mutakallim*), and according to their gender and number.

Roots: Most Arabic words whether nouns referring to persons, things, places, times, and instruments, or adjectives, verbs, infinitives, and participles are derived from some basic letters called roots which are in most cases three and in a few cases four. Dictionaries list words according to their roots, and note all their derivatives along with them. For consulting a dictionary, therefore, it is necessary to know the rules which govern the

derivation of words from their roots.

The Plan of the book

This book approaches Arabic language from the side of grammar, and seeks to provide through its thirty six lessons all essential grammar needed to understand any standard Arabic text, classical or modern, whether it belongs to the Qur'an, ḥadīth, fiqh, history, social sciences or literature. It is entitled *Learning the Language of the Qur'an*, because the exercises in this book are mostly derived from the Qur'an and the Ḥadith, and the greater part of the vocabulary consists of Qur'anic words.

Since the book is written to teach Arabic language, rather than to explain Arabic grammar, the grammar of a particular subject has been divided into different parts according to the convenience of the learner, and introduced in a graduated manner. The negative, for example, has been divided into different parts and discussed in different stages at suitable places. However, to have a complete view of a particular item, all the relevant knowledge concerning it has been noted in the Index at the end of the book.

Arabic has two kinds of sentences: nominal and verbal. A simple nominal sentence begins with noun and does not have a verb; the verbal sentence, on the other hand, begins with verb. English and many languages of the world have verbal sentences only. This book begins with nominal sentences which are quite simple. By the third lesson, the student starts working with texts from the Qur'an and the Ḥadith. He is introduced to verbal sentences in the fifth. All major points regarding nouns, adjectives, pronouns, demonstratives and vocatives, similarly the ones regarding verbs, perfect, imperfect, and imperatives, as well as prepositions and adverbs of time and place are discussed in the first fifteen lessons. Throughout these lessons only simple triliteral verbs are used, and only the words derived from them are mentioned. Derived verbs from triliteral roots are discussed in the sixteenth lesson. Special care has been taken




not to mention any weak verbs before they are introduced in the twenty first lesson. With lesson sixteen the first basic part of the book ends.

In the second part of the book which consists of lessons seventeen to twenty eight, discussion on various items such as adjectives is completed, derivatives from verbs such as participles, active and passive, infinitives and their different uses are discussed, and rest of the major grammatical items, the relatives and the conditional sentences, are introduced, besides discussing doubled and weak verbs in all their forms. By lesson twenty eight the basic grammar is complete.

The third and the final part of the book which contains the last eight lessons discusses chief variations in nominal and verbal sentences, as well as in the use of particles. It also discusses case in apposition, exception, emphasis, quadriliteral verbs, and verbs that express beginning, hope, praise, condemnation, exclamation, persuasion, and warning, as well as non-verbal devices which act as verbs. The last lesson deals with numbers in all its forms.

A special feature of the book is that after every four lesson extensive review exercises have been provided with two main purposes: one, to give further practice in the grammar taught in all the four lessons taken together, and, second, to expose the student to some running passages derived from the Qur'an, Hadith and Arabic literature, both classical and modern. The Review Exercises also repeat part of the vocabulary in previous lessons, but provide a lot more which is new. The passages given in these exercises, if collected, will form a small text book.

To indicate the group of trilateral simple verbs in the vocabulary we have used letters **ح , س , ن , ض , ف** and **ك**. They indicate *fataḥa*, *daraba*, *naṣara*, *sami'a*, *ḥasiba* and *karuma* groups respectively. This method has been followed by some dictionaries; others first mention the sign on the second radical in the perfect and then indicate the sign which that radical carries in the imperfect by putting the sign on a

small line like  ,  ,  ; still others write the letters a, i and u for these signs.

5. How to use the book

Before taking up the lesson, the student should go through the Introduction. This will give him some idea of Arabic language, how it differs from English, what is provided in this book, and how he should work with it.

A self directed student should first read the lessons carefully. He would not find them difficult to follow; for, grammatical points have been fully explained with enough examples to illustrate the points. He would do better if after going through a lesson he jots down the grammatical points explained therein, and notes one example, at least, illustrating every point. He may compare his summary with the one given at the end of each lesson. This will help him to grasp the grammar.

After this he should go to the exercises, translate first the Arabic sentences into English, then fill in the blanks wherever they are given, put signs on the sentences not provided with them, translate the Qur'anic verses and the hadiths given at the end, and in the last translate sentences from English to Arabic.

The student should make special effort to master the vocabulary. In order to understand an Arabic text and translate it in his own language which is the primary purpose of this book, he needs first to master the grammar, and, second, to enrich his vocabulary. Efficiency in reading a text increases with practice.

After completing sixteen lessons, the student is advised to consult a dictionary, and find out for himself the meaning of some words, at least, in the exercises, instead of looking them in the vocabulary given. He should, however, note that the dictionary will expose him to a number of meanings in which a word is used. In the vocabulary, on the other hand, only that meaning is mentioned which is intended in the sentence given. Reading Appendix-2 at this stage will certainly

be helpful for him.

The student is also advised to read at this stage some easy story books as rapid reading. There are many books available for this purpose in the market. However, he should read them primarily to improve the understanding of a text and to increase efficiency in reading.

6. How to assess one's progress

To assess the progress of the student the first thing which has been provided in this book is the review exercises after each four lessons. These exercises contain direct questions on grammar; they also contain sentences that have no signs, and the student is required to put signs on them. They are primarily meant to test one's understanding of grammar. Further practice in the use of grammatical knowledge is provided in the translation of sentences and passages from Arabic to English and English to Arabic. The words that occur in these exercises repeat partly the vocabulary which the student has come across. To that extent, therefore, they are also a test of his mastery over the vocabulary.

The second thing which has been provided for the purpose is two test papers. The First one should be attempted after completing the first sixteen lessons, and the second should be attempted after completing the next twelve lessons. These two test papers are real test papers; they are designed to test one's knowledge of grammar and one's ability to use it. They contain very few new words, their vocabulary is mostly derived from previous lessons. Hence they are also a test of one's mastery over the vocabulary. However, that purpose is secondary. The progress of the student will be rated satisfactory if he scores seventy out of hundred on grammatical points, and fifty on the vocabulary. If the score on the first count goes below fifty the student should repeat concerned lessons before proceeding further, and if it goes down below forty on the second count he should make special effort to improve his vocabulary. To maintain satisfactory progress, it is believed that the student would devote at least

four to five hours to the earlier lessons and more to the later ones.

7. A word for the teacher

Finally, a word for the teacher of these lessons. He may help the student in different ways. One, he may explain the grammatical points through diagrams. For instance, he may write a sentence on the black board and then write beneath every word whether it is *mubtadā* or *khavar*, *fā'il*, *maf'ūl*, or verb. If instead of a single word, a combination of *muḍāf* and *muḍāf ilayhi*, or a combination of a preposition or adverb and noun or pronoun that it governs is *mubtadā* or *khavar*, *fā'il* or *maf'ūl*, or if it is a whole clause which acts like any of these things, he should write that beneath it. We have not done it ourselves only for space considerations. But if the teacher does it the student will certainly benefit from it. A self-taught student can also do it by himself if he takes up that practice from the beginning.

Secondly, the teacher may set more test papers. He may break the first unit, for instance, into two parts, and for each part set a separate paper. This will demand from the students more work and help them to assess their progress better.

Thirdly, some of the passages in Review Exercises, particularly the ones taken from classical Arabic literature may prove a little difficult for an average student. He certainly would not need more grammatical knowledge than what has been given to him. These passages may be difficult partly because they contain many new words, and partly because the construction at times is complicated. An intelligent hard working student would be able, I hope, to understand them by himself. However, an average student may need the assistance of a teacher. His help may also be needed sometimes in doing the test passages at the end of the book which have not been provided with signs.

Reading and Writing Arabic

Arabic alphabets (*ḥuruf al-hijā'*) are as follows:

Name	Alphabet	English Equivalent	Pronunciation	Shape in Writing		
				Initial	Medial	Final
ham-zah	ا			أ	ا	ا
bā	ب	b		ب	ب	ب
tā	ت	t	soft t as in <i>eight</i>	ت	ت	ت
thā	ث	th	as in <i>think</i>	ث	ث	ث
jīm	ج	j		ج	ج	ج
hā	ح	h	pronounced from the throat and larynx	ح	ح	ح
khā	خ	kh	like <i>ch</i> in German <i>ach</i>	خ	خ	خ
dāl	د	d	soft as in <i>width</i>	د	د	د
dhāl	ذ	dh	as <i>th</i> in <i>this</i>	ذ	ذ	ذ
rā	ر	r		ر	ر	ر
zā	ز	z	as in <i>whizzing</i>	ز	ز	ز
sīm	س	s		س	س	س
shīm	ش	sh	as in <i>shame</i>	ش	ش	ش
sād	ص	ṣ	as in <i>hiss</i>	ص	ص	ص
dād	ض	ḍ	counterpart of د	ض	ض	ض
tā	ط	ṭ	counterpart of ت	ط	ط	ط
zā	ظ	ẓ	counterpart of ز	ظ	ظ	ظ
ayn	ع		pronounced from deep in the throat	ع	ع	ع
ghayn	غ	gh	pronounced as the Parisian r	غ	غ	غ
fā	ف	f		ف	ف	ف
qāf	ق	q	pronounced from the throat	ق	ق	ق
kāf	ك	k		ك	ك	ك
lām	ل	l		ل	ل	ل
mīm	م	m		م	م	م
nūn	ن	n		ن	ن	ن
hā	هـ	h		هـ	هـ	هـ
wāw	و	w		و	و	و
yā	ي	y		ي	ي	ي

Tā marbutah

The feminine ending *ṭ* is pronounced as ه = h when one stops at it. But when one reads it along with the following word it is pronounced as ت = t. Consequently it is written as combining both the characteristics.

Signs

For signs: *fathah*, *kasrah*, *dammah*, *sukūn* as well as *shaddah* see the Introduction.

Rules of combination

Arabic letters may be divided into two broad groups. One group joins with foregoing letters only, and not the ones that follow. The other joins with letters on both sides.

First Group:

This group consists of six letters: ا , د , ذ , ر , ز , و

- a. You can form words with these letters first by putting one letter beside the other. For example:

زِد (zid), وَد (wadda), وَارِد (wārid-un), ذَائِق (dhā'qa),
ذِرَاع (dhiraun), وَرِث (waritha), دَوْرَة (dawrah),
دَرَس (dars), رُوح (ruh-in)

- b. You can join them with preceding letters in this way;

كَرَب (karb), خَدَّ (khadd-un), حَرَب (daraba), بَاس (bā's),
أَعَزُّ (a'azzu), لَا (lā), فَوْق (fawq), قَوْم (qawm-un)

Second Group:

This group consists of the rest of the twenty two letters. They may be joined on either sides. See, first, these five letters: ي , ن , ث , ت , ب

- a. When initial or medial, they are written in the same way. For example:

1. initial

بَارِد (bā'id), نَاس (nās), يَد (yad-un), بَرْد (bard)
بَحْر (baḥr), نَجْرَان (Najrān), تِجَارَة (tijārah).
ثَوْب (thawb), نَصْص (naṣṣa), رَتَق (ratq)

2. medial and final

لَبِثَ (*labitha*), كَتَبَ (*kataba*), بَيْتٌ (*bayt-un*)سِنْدٌ (*sanad-un*), بَيْنَ (*bayna*).

- b. The first part of the following letters is written without any change in initial or medial position: ش, س, خ, ح, ج, م, ل, ك, ق, ف, ظ, ط, ض, ص

For example:

1. initial

كُونِ (*kawn*), قَدَرِ (*qadar*), صَيِّدِ (*sayd*), شَبَّابِ (*shabb-un*), جُودِ (*jūd*), مَزْزَقِ (*mazzaqa*), لَوْنِ (*lawn*), لَكِ (*laka*), طَارِ (*tāra*).

2. medial

بَطْنِ (*batn*), فَسْدِ (*fāsuda*), ضَحِكَ (*dahika*), شَجَرِ (*shajar*), كَظَمِ (*kazama*), شَفَقِ (*shafaq*), حَمْدِ (*hamd*), سَقْفِ (*saqf*), نَصِيبِ (*naṣīb*), خُلْدِ (*khuld*).

However, ك with ل is written like this:

شَكْلِ (*shakl*), أَكَلِ (*akala*), بَكْلِ (*bikull-in*)

3. final

فَيْضِ (*faḍl*), ثَلَجِ (*thalj*), بَطَشِ (*batsh*), سَخِطِ (*sakhita*)

- e. ع and غ are written in this way:

1. initial

غَوْلِ (*ghawl*), غَرَامِ (*gharām*), عَبِيدِ (*‘abīd*), عَامِ (*‘āmm*)

2. medial

شَيْعَرِ (*shi'r*), ضَغِطِ (*daghit*), نَقْلِ (*na'l*), يَغْبُدُ (*ya'budu*)

3. final

شَفِيعِ (*shafi'*), فَاقِعِ (*faqi'un*), دَمَغِ (*damgh*), رَفَعِ (*rafa'a*)

- d. Letter ه is joined in this way:

1. initial

هَامِ (*hām*), هَدْمِ (*hadm*), هَانِ (*hāna*)

2. medial

قَهْوَةِ (*qahwah*), شَهَادَاتِ (*shahādāt*), نَهْرِ (*nahar*)

3. final

أَخِيهِ (*akhīhi*), ثَوْبِهِ (*thawbuhū*), وَجْهِ (*wajh*)

- e. The *fā marbūtah* (ة) is written as follows:

separately as:

جَهْرَةَ (*jahrah*), قُوَّةَ (*quwwah*), رِدَّةَ (*riddah*)

jointly as:

تَوْبَةً (*tawbah*), دَفْعَةً (*daf'ah*), بَرَكَاتٍ (*barakah*)

f. *Hamzah*

The first letter *alif* is called *hamzah* when it carries any of the four signs: *fathah*, *kasrah*, *dammah* and *sukun*.

In writing, *hamzah* is often placed on *alif*, *wāw* or *yā* which are called its bearer.

1. Initial *hamzah* has *alif* as bearer; e.g.

أُمٌّ (*umm-un*), إِبِلٌ (*ibīl*), أَخَرٌ (*akhkhara*)

2. *Alif* is also the bearer when *hamzah* follows *fathah*, the short a vowel e.g.

قَرَأَ (*qara'a*), سَأَلَ (*sa'ala*), نَشَأَ (*nasha'a*)

3. After the long vowels *hamzah* has no bearer; e.g.

فِئْدَةٌ (*fida*), سُوءٌ (*su'*), خَطِئَةٌ (*khatī'ah*)

4. After *sukun*, *hamzah* is written separately without a bearer; e.g.

جُزْءٌ (*juz'-un*), سَوَاءٌ (*saw'ah*), or on a line connecting two letters, e.g. أَسْئَلُهُ (*as'ilah*).

Shamsī and *Qamarī* letters

When the definite article ال is placed on a word, the *lām* (ل) of the article is sometimes assimilated with the first letter of the word, and sometimes not. The group of letters with which it is assimilated are called *Shamsī* because the *shīn* of الشمس (*al-shams*) is one of these letters. The second group of letters are called *Qamarī* because the *qāf* of القمر (*al-qamar*) is one of them.

Shamsī letters are:

ن ' ل ' ظ ' ط ' ض ' ص ' ش ' س ' ز ' ر ' د ' ث ' ت

Examples:

الْتَمَر (*at-tamar*), الرَّحِيم (*ar-Rahīm*), الدَّار (*ad-dār*), اللَّيْل (*al-layl*)

Qamarī letters are:

ي ' و ' ه ' م ' ك ' ق ' ف ' غ ' ع ' خ ' ح ' ج ' ب ' أ

Examples:

البَّاب (*al-bāb*), الحَرَم (*al-haram*), القَوْم (*al-qawm*), المَيِّت (*al-mayyit*)

ABREVIATIONS

ac	=	accusative (<i>manṣūb</i>)
ad	=	adjective
adv	=	adverb (<i>zarf al-zamān/al-makān</i>)
advc	=	adverbial combination (adverb and its genitive)
a.p.	=	active participle (<i>ism fā'il</i>)
c	=	comparative
ct	=	construct (<i>muḍāf</i>)
cg	=	genitive in costruct combination (<i>muḍāf ilayhi</i>)
cc	=	construct combination
f	=	feminine
g	=	genitive (<i>majrūr</i>)
in	=	infinitive
ins	=	instrument noun (<i>ism al-Alah</i>)
m	=	masculine
n	=	nominative (<i>marfū'</i>)
n.s.	=	nominal sentence (<i>jumlah ismiyah</i>)
o	=	object (<i>maf'ūl</i>)
p.	=	plural
p.p.	=	past participle (<i>ism maf'ūl</i>)
pr	=	preposition
pre	=	prepositional combination (preposition and its genitive)
prk	=	predicate (<i>khabar</i>)
r	=	root
sn	=	subject of nominal sentence (<i>mubtāda</i>)
sv	=	subject of verbal sentence (<i>fā'il</i>)
sp	=	superlative
s.o	=	some one
s.th.	=	some thing.
v.i	=	verb intransitive
v.t	=	verb transitive
v.s.	=	verbal sentence (<i>jumlah fi'liyah</i>)
ح	=	حَسِبَ group of verbs
س	=	سَمِعَ group of verbs
ض	=	ضَرَبَ group of verbs
ف	=	فَتَحَ group of verbs
ك	=	كَرَّمَ group of verbs
ن	=	نَصَرَ group of verbs

LESSON ONE

Nominal Sentence

1. Indefinite Noun (النَّكِرَة)

In Arabic nouns are of two kinds: definite (مُعْرِفَة) and indefinite (نَكِيرَة). Indefinite nouns do not indicate any particular thing or person, they indicate something in general. Examples are:

رَجُلٌ a man, any man
كِتَابٌ a book, any book.
مَاءٌ some water

Indefinite nouns (نَكِيرَة) usually carry *tanwīn*. We have put here the *tanwīn* of *dammah* for illustration.

2. Definite Noun (المُعْرِفَة)

Definite nouns indicate a particular thing or things, or a particular person or persons. They are of two kinds:

1. a proper noun (عَلَم), which is the name of a particular person, place or object, e.g.

زَيْدٌ Zayd, مِصْرُ Egypt,

2. or a noun which, in virtue of the definite article (ال, the) added to it, specifies the object or person, e.g.

الرَّجُلُ the man, الْكِتَابُ the book, الْمَاءُ the water

Remember: A noun cannot have *tanwīn* and the definite article together.

3. Gender (الْجِنْسُ)

Arabic has only two genders: masculine (الْمَذَكَّر) and feminine (الْمُؤَنَّث):

1. masculine (الْمَذَكَّر) e.g.

خَالِدٌ Khalid, وَلَدٌ a boy, الْقَمَرُ the moon

2. feminine (الْمُؤَنَّث) e.g.

عَائِشَةُ Aishah, بِنْتُ a daughter, a girl, الشَّمْسُ the sun

The first two nouns in both the categories are either masculine or feminine by nature, the last ones are so by

convention ('urf).

Feminine Ending: ة

Most feminine nouns in Arabic have ة at the end. For example:

فَاطِمَةُ, قِطَّةُ she cat, عَالِمَةٌ a learned woman.

Most masculine nouns or adjectives are made feminine by adding ة at the end.

سَيِّدٌ	gentleman, leader	→	سَيِّدَةٌ	a lady
كَبِيرٌ	big	→	كَبِيرَةٌ	big
جَمِيلٌ	handsome	→	جَمِيلَةٌ	beautiful

4. Nominal sentences (الْجُمْلَةُ الاسْمِيَّةُ)

Arabic has two kinds of sentences: One begins with a noun (اسْم) and is called nominal sentence: جُمْلَةُ اسْمِيَّة. The other begins with a verb (فِعْل) and is called verbal sentence: جُمْلَةُ فِعْلِيَّة. We shall discuss the first here.

A simple nominal sentence is of this form:

زَيْدٌ عَالِمٌ	Zayd is learned.
فَاطِمَةُ عَالِمَةٌ	Fatimah is learned.
الْوَلَدُ ذَكِيٌّ	The boy is intelligent.
الْبِنْتُ جَمِيلَةٌ	The girl is beautiful.

5. Subject (الْمُبْتَدَأُ) and Predicate (الْخَبَرُ)

The noun with which a nominal sentence begins is called مُبْتَدَأ, subject, and the other part which says something about it is called خَبَر, predicate.

Usually, the subject of a nominal sentence is a definite noun: either a proper noun like Zayd and Fatimah, or a noun with the definite article like الْوَلَدُ and الْبِنْتُ.

The predicate is usually indefinite, and agrees in gender with the subject.

Both the subject and the predicate are *marfū'*; that is when they are singular they have *ḍammah* on the last letter. Usually they carry *ḍammah* with *tanwīn*, but in case they have the definite article (ال) they have single *ḍammah*.

6. Translation procedure

In translating from English to Arabic, follow these steps

1. Retain the same order of the subject and the predicate, and drop the verb to be (is, am, are).
2. If the subject is not a proper noun add the definite article **الْ** to it.
3. Put *dammah* with *tanwīn* on both the subject and the predicate except when anyone has the definite article **الْ**.

In translating from Arabic into English you have to add 'is', 'am' or 'are' as the case may be.

In English, the definite article is sometimes dropped. We say: Man is free, or water is cold. But in Arabic, it is always mentioned. For example:

الْإِنْسَانُ حُرٌّ Man is free. الْمَاءُ بَارِدٌ Water is cold.
الشَّاي حَارٌّ Tea is hot.

7. Pronouns

Personal pronouns like أَنَا = I, أَنْتَ = you, هُوَ = he, or demonstratives like هَذَا = this (for masculine) and هَذِهِ = this (for feminine) are non-declinable (مَبْنِيّ) *mabnī*, that is to say, they are written as such whatever may be their position in a sentence. In the following sentence they are subject (مُبْتَدَأ), and as they are singular they should have *dammah*, single or with *tanwīn*, but they do not have any. They stay as such whatever may be their case.

أَنَا طَالِبٌ I am a student. هَذَا قَلَمٌ This is a pen.
هَذِهِ كُتَّابَةٌ This is a copy.

8. Summary of the Grammar

1. A noun is definite (مَعْرُفَةٌ) when it signifies a particular person, place or object, and indefinite (نَكِرَةٌ) when it signifies something general, not particular.
2. The usual ending of a feminine noun is ة.
3. A nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ) usually begins with a noun, which is called الْمُبْتَدَأ or subject, and is usually a definite noun (الْمَعْرُفَةُ). The other part of a nominal sentence is called الْخَبَر or predicate.
4. الْمُبْتَدَأ and الْخَبَر both are *marfū*.
5. A noun cannot have **الْ** and *tanwīn* together.
6. Personal pronouns and demonstratives are *mabnī*.

Exercises 1

a. Translate into English:

١. خَالِدٌ مُعَلِّمٌ. ٥. هَذَا كُرْسِيٌّ وَهَذِهِ طَاوِلَةٌ.
 ٢. عَائِشَةُ مُعَلِّمَةٌ. ٦. هُوَ طَالِبٌ وَهِيَ طَالِبَةٌ.
 ٣. الْبَلَدُ كَبِيرٌ. ٧. هِيَ طَيِّبَةٌ أَوْ مَرِيضَةٌ.
 ٤. الْمَدِينَةُ صَغِيرَةٌ. ٨. الْمَدْرَسَةُ قَدِيمَةٌ لَا جَدِيدَةٌ.

b. Fill in the blanks choosing the suitable word from the ones given below:

١. الْبَيْتُ _____ ٥. غُرْفَةٌ _____ مَطْبَخٌ.
 ٢. _____ مُقَفَّلٌ. ٦. هُوَ _____ وَ _____
 ٣. _____ مَفْتُوحَةٌ. ٧. أَنْتَ _____ أَوْ _____
 ٤. _____ حَمَّامٌ _____ صَالَةٌ. ٨. هِيَ _____ لَا _____

Words:

الْبَابُ (door)	ذَلِكَ (that, masc.)	كَاذِبٌ (liar)
هَذَا	صَالِحٌ (noble)	كَبِيرٌ
مُعَلِّمَةٌ	ذِكْرٌ	تِلْكَ (that, fem.)
هَذِهِ	صَادِقٌ (true)	طَالِبَةٌ
الْنافذة (window)		

c. Translate into Arabic:

1. The man is tall.
 2. The woman is short.
 3. The boy is sick.
 4. The girl is fine.
 5. This is a house and that is a school.
 6. This is a cat, and that is a dog.
 7. Zayd is fine and active.
 8. The day is hot, and the night is cold.
 9. The flat is new, not old.
 10. Khalid is intelligent and hardworking.
- d. Put signs (إِعرَاب):

١. حامد طيب. ٥. هو نشيط.
 ٢. القلم جيد. ٦. هي جميلة.
 ٣. البيت مفتوح. ٧. تلك ورقة.
 ٤. الشقة مقفلة. ٨. فاطمة طالبة لا معلمة.

e. Read and translate into English:

٤. الرَّسُولُ صَادِقٌ .

٥. النُّبُوَّةُ رَحْمَةٌ .

٦. الْإِسْلَامُ دِينٌ .

١. اللَّهُ وَاحِدٌ .

٢. الرَّبُّ كَرِيمٌ .

٣. الْقُرْآنُ نُورٌ .

Vocabulary

Note: Plurals are given in brackets.

Text:

رَجُلٌ (رِجَالٌ)	man	جَمِيلٌ	handsome, beautiful
كِتَابٌ (كُتُبٌ)	book	ذَكِيٌّ	intelligent
مَاءٌ (مِيَاهٌ)	water	الْإِنْسَانُ	man
وَلَدٌ (أَوْلَادٌ)	boy	بَارِدٌ	cold
أَحْرَارٌ (أَحْرَارٌ)	free	حَارٌّ	hot
الْقَمَرُ (أَقْمَارٌ)	the moon	طَلَبٌ (طَالِبٌ)	student
بِنْتُ (بَنَاتٌ)	girl, daughter	قَلَمٌ (أَقْلَامٌ)	pen
الشَّمْسُ (أَشْشَامٌ)	the sun	كُتَابَةٌ (كُتُبٌ)	copy book
قِطَّةٌ (قِطَطٌ)	cat	أَنَا	I
عُلَمَاءٌ (عُلَمَاءٌ)	learned	هُوَ	he
سَادَةٌ (سَادَةٌ)	gentleman, leader	هَذَا	this (m)
كَبِيرٌ	big	هَذِهِ	this (f)
الشَّاي (أَشْيَاءٌ)	tea	أَنْتَ	You (m.s.)

Exersises:

(a) مُعَلِّمٌ	teacher	طَيِّبٌ	fine
صَغِيرٌ	small	مَرَضِيٌّ (مَرَضَى)	sick
بِلَادٌ (بِلَادٌ)	country, city	مَدِينَةٌ (مَدَنٌ)	city
كُرْسِيٌّ (كُرْسِيٌّ)	chair	طَاوِلَةٌ	table
أَوْ	or	وَ	and
لَا	not	مَدْرَسَةٌ (مَدَارِسٌ)	school
جَدِيدٌ	new	قَدِيمٌ	old
هِيَ	she		

(b)	بَيْتٌ (بَيْتٌ)	house	بَابٌ (بَابٌ)	door
	كَاذِبٌ	liar		
	مُقْفَلٌ	locked	صَالِحٌ	good, noble
	مَفْتُوحٌ	open	ذَلِكَ	that (f)
	صَالَةٌ (صَالَاتٌ)	drawing room	صَادِقٌ	true
	غُرْفَةٌ (غُرَفٌ)	room	ذَلِكَ	that (m)
	مَطْبُخٌ	kitchen	نَوَافِذُ (نَوَافِذُ)	window
	حَمَّامٌ	bath room		
(c)	tall	طَوِيلٌ	dog	كَلْبٌ (كِلَابٌ)
	short	قَصِيرٌ	active	نَشِيطٌ
	the day	النَّهَارُ	the night	اللَّيْلُ
	woman	نِسْوَةٌ (نِسَاءٌ) / إِمْرَأَةٌ		
	hard-working	مُجْتَهِدٌ	flat	شُقَّةٌ (شُقَقٌ)
(d)	وَرَقَةٌ	paper	جَيِّدٌ	good, fine
(e)	وَاحِدٌ	one	أَنْوَارٌ (أَنْوَارٌ)	light
	رَبٌّ (أَرْبَابٌ)	Lord	كَرِيمٌ	kind, gracious
	رَسُولٌ (رُسُلٌ)	messenger	النُّبُوَّةُ	prophecy
	رَحْمَةٌ	blessing	أَدْيَانٌ (أَدْيَانٌ)	religion

LESSON TWO

Feminine Gender, Dual and Plural

1. Feminine Gender (المؤنث)

(a) The usual feminine ending, as said in the first lesson, is ة, e.g. فاطمة, بقرة a cow, قرية a village.

However, two feminine nouns have long ت at the end.

أخت sister بنت daughter

(b) The second feminine ending is known as *alif maqṣūrah* (الف مقصورة) short *alif* which is ي pronounced as ā, e.g. سلمى, ليلى (names of women), صغرى (smaller, f.), كبرى (greater, f.)

(c) The third feminine ending is called *alif mamdūdah*, (ألف ممدودة) long *alif* which is *hamzah* preceded by *alif*, e.g. أسماء (name of a woman), عمياء (blind woman), حسناء (beautiful woman)

(d) There are, however, feminine nouns that do not have any of these endings. They may be classified in the following categories:

1. Names of women, e.g.

زينب، هند، مريم

2. Females, e.g.

أم mother, عروس bride

3. Parts of the body that are double, e.g.

عين eye, يد hand

ذراع arm, رجل foot, leg

4. Names of towns and countries, e.g.

مصر Egypt, الشام Syria

5. Some everyday words, e.g.

دار house, نار fire

سما sky, شمس sun

ارض earth, نفس soul

All the nouns that do not fall in these categories are masculine. You may also say that all nouns are masculine except those that belong to these categories.

2. Number

Arabic has three numbers: singular (الوَاحِدُ), dual (الْمُتْنِ), and plural (الْجَمْعُ)

(a) The dual الْمُتْنِ

To form the dual, add ان to the singular, masculine as well as feminine, e.g.

Singular

تَاجِرٌ	merchant
الْمُسْلِمُ	Muslim
عَيْنٌ	eye
الْقِطَّةُ	cat

Dual

تَاجِرَانِ
الْمُسْلِمَانِ
عَيْنَانِ
الْقِطَّتَانِ

(b) The plural الْجَمْعُ

Plurals are of two kinds:

regular plural الْجَمْعُ السَّالِمُ, irregular plural الْجَمْعُ الْمُكَسَّرُ

Regular Plurals

Regular plurals of masculines and feminines are formed in different ways. In the case of masculine, add ون to the singular. For Example:

Singular

خَادِمٌ	servant
كَاتِبٌ	writer
التَّاجِرُ	merchant
الْفَلَّاحُ	farmer

Plural

خَادِمُونَ
كَاتِبُونَ
التَّاجِرُونَ
الْفَلَّاحُونَ

In the case of feminine, drop, first, the ending ة, then add ات. For example:

Singular

طَالِبَةٌ	girl student
مُسْلِمَةٌ	Muslim woman
بَقَرَةٌ	cow

Plural

طَالِبَاتٌ
مُسْلِمَاتٌ
بَقَرَاتٌ

Irregular Plural

Most masculine and feminine nouns are not pluralized according to the above rules; their plurals are conventional. However, there are some definite patterns on which they are pluralized. Following are some of them. For others, see appendix 1.

Singular		Plural
1. تَاجِرٌ		تُجَّارٌ
كَاتِبٌ	writer	كُتَّابٌ
2. رَجُلٌ		رِجَالٌ
جَبَلٌ	mountain	جِبَالٌ
3. شَجَرٌ		أَشْجَارٌ
نَهْرٌ	river	أَنْهَارٌ
4. غَيْرٌ		غُيُورٌ
طَيْرٌ	bird	طُيُورٌ

Some nouns have both regular and irregular plurals. For example:

عَالِمٌ has عَالِمُونَ and عُلَمَاءُ, and خَادِمٌ has خَادِمُونَ and خُدَّامٌ etc.

3. Agreement of Subject and Predicate in Number

(a) Usually the predicate agrees with the subject in number, e.g.

الْوَلَدَانِ صَالِحَانِ	The two boys are noble.
الْعَيْنَانِ لَامِعَتَانِ	The two eyes are bright.
الْفَلَّاحُونَ كَسَلَانُونَ	The farmers are lazy.
الْجَالِبَاتُ مُجْتَهِدَاتُ	The girl students are diligent.

(b) However, when the subject is a non-rational plural the predicate is often feminine singular, though it can also be feminine plural. For example:

الْحُجُرَاتُ وَاسِعَةٌ / وَاسِعَاتُ	The apartments are spacious.
الْعُيُونُ لَامِعَةٌ / لَامِعَاتُ	The eyes are bright.

4. Interrogative Sentences

The common way to make an interrogative sentence is to put هَلْ or *hamzah* (أ) in the beginning.

Indicative	Interrogative	
خَالِدٌ صَادِقٌ	هَلْ خَالِدٌ صَادِقٌ؟	
	أَخَالِدٌ صَادِقٌ؟	Is Khalid true?
هَذِهِ قِرْدَةٌ	هَلْ هَذِهِ قِرْدَةٌ؟	
	أَهَذِهِ قِرْدَةٌ؟	Is this a she monkey?

But before a noun with definite article use only هَلْ.

الْبَلَدُ كَبِيرٌ	هَلِ الْبَلَدُ كَبِيرٌ؟	Is the city big?
الْقِطَةُ جَمِيلَةٌ	هَلِ الْقِطَةُ جَمِيلَةٌ؟	Is the cat beautiful?

Note: To facilitate reading, the *sukun* on the *lām* of هَلْ is changed into *kasrah*, and *lām* is joined with the next letter.

Summary of the Grammar

1. Feminine endings are three: ة as in سَيَّارَةٌ, short *alif*, as in سَلَمَى, and long *alif* as in أَسْمَاءُ.
2. A class of feminine nouns are neither natural feminine, nor have a feminine ending; they are feminine by convention.
3. Duals of both the genders are made by adding اِنِ to the singular.
4. Plurals are either regular or irregular: the former is made by adding وْنَ to the masculine and كُ to the feminine; the latter follows some patterns.
5. The predicate usually agrees in number and gender with its subject. However, in the case of non-rational plural subjects, the predicate may be a feminine singular or plural.
6. To make interrogative, add هَلْ or *hamzah* (أ) in the beginning of the indicative.

Exercises 2

a. Change into interrogative:

- | | |
|---------------------|--------------------------------------|
| ١. أَنْتَ رَيْدٌ. | ٥. أَلَيْدَانِ نَظِيفَتَانِ. |
| ٢. هِيَ أَسْمَاءُ. | ٦. أَلْمَسَافِرُونَ قَادِمُونَ. |
| ٣. أَنْتَ لَيْلَى. | ٧. عَائِشَةُ وَسَعْدَى طَالِبَتَانِ. |
| ٤. هَذِهِ نَمْلَةٌ. | ٨. أَلْبَقَرَاتُ سَمِينَاتُ. |

(b) Translate into English:

- | | |
|---|---|
| ١. هُمَا بَاجِحَانِ، لَا مُعَلِّمَانِ. | ٥. أَلَأُمَّهُاتُ مُشْفِقَاتُ وَالْبَنَاتُ مُطِيعَاتُ. |
| ٢. هَذَانِ فَلَا حَانَ، لَا تَاجِرَانِ. | ٦. أَأَنْتُنَّ مُعَلِّمَاتُ؟ نَعَمْ، نَحْنُ مُعَلِّمَاتُ. |
| ٣. أَلْعَيْنَانِ كَبِيرَتَانِ وَجَمِيلَتَانِ. | ٧. هَلِ الْخَارِسَانِ نَائِمَانِ أَمْ سَاهِرَانِ؟ |
| ٤. أَلذَّرَاعَانِ طَوِيلَتَانِ، | ٨. أَلْأَبْوَابُ مَفْتُوحَةٌ وَالنَّوَافِذُ مُغْلَقَةٌ. |
- لَا قَصِيرَتَانِ.

(c) Fill in the blanks with the words given at the end.

- | | |
|---------------------|-------------------------|
| ١. الشَّمْسُ | ٥. _____ مُمَطَّرَةٌ. |
| ٢. _____ قَدِيمَةٌ. | ٦. _____ لَا مَعَةٍ. |
| ٣. التَّلْمِيزَانِ | ٧. _____ الْجُجْرَتَانِ |
| ٤. _____ غَامِرَةٌ. | ٨. _____ الطَّرِيقُ |

Words:

النُّجُومُ ، المَدِينَةُ ، حَاضِرَانِ ، مُغْلَقَةٌ ، طَالِعَةٌ ، الدَّارُ ،
السَّمَاءُ ، كَبِيرَتَانِ .

d) Translate into Arabic:

1. The earth is wide.
2. The moon is bright.
3. The road is wide and clean.
4. The servants are hardworking.
5. The houses are new.
6. The shops are open.
7. The schools are closed.
8. The two brides are beautiful.
9. Are Mary and Zaynab doctors?
10. No, they are nurses.

(e) Put signs (إِعْرَاب) , and point out the *mubtadā* and the *khbar*.

١. الريح شديدة. ٤. المعلمون فاضلون.
٢. السماء غائمة. ٥. المعلمات نشيطات.
٣. الحديقتان جميلتان. ٦. الجبال عالية.

(f) Read and translate into English.

١. صَالِحٌ وَهُوَ دَرَسُو لَانِ. ٥. هُم مُخْلِصُونَ ، لَا مَنَا فِقُونَ.
٢. أَلْبَنَاتُ وَالنِّسَاءُ صَائِمَاتٌ. ٦. الْجَنُّ وَالْإِنْسُ مَيِّتُونَ.
٣. أَلْسَمَاءُ وَالْأَرْضُ مَخْلُوقَتَانِ. ٧. الْمُؤْمِنُونَ صَالِحُونَ وَالْمُؤْمِنَاتُ.
٤. نَحْنُ رَاكِعُونَ وَسَاجِدُونَ. ٨. صَالِحَاتٌ.

Vocabulary

Text:

بَقْرَةٌ	cow	أَشْجَارٌ شَجَرٌ	tree
قَرْيَةٌ (قُرَى)	village	أَعْيُنٌ عَيْنٌ	eye
أُخْتُ	sister	أَيْدٍ يَدٌ	hand
صَغِيرٌ	younger(f)	أَذْرُعٌ ذِرَاعٌ	arm
كَبِيرٌ	elder(f)	أَرْجُلٌ رِجْلٌ	leg, foot
عَمِيَاءُ	blind(f)	دُورٌ بَيْتٌ دَارٌ	house
حَسَنَاءُ	beautiful	أُمّهَاتُ أُمٌّ	mother
نِيرَانٌ (نَارٌ)	fire	عَرُوسٌ	bride

نَفْسٌ (نَفُوسٌ) soul	كَتَّابٌ (كَاتِبٌ) writer
حُجْرَةٌ (حُجَرَاتٌ) apartment	طَيْرٌ (طُيُورٌ) bird
أَنْهَارٌ (نَهْرٌ) river	قِرْدَةٌ (قِرَدَةٌ) monkey
لَاوِعٌ shining, bright	كَسْلَانٌ lazy
طَرِيقٌ (طُرُقٌ) (f) way, road	تُجَّارٌ (تَجَّارٌ) merchant
فَلَّاحٌ farmer	جَبَالٌ (جِبَالٌ) mountain
وَاسِعٌ broad, spacious	أَرْضٌ (أَرْضِي) earth
سَمَاءٌ (سَمَاوَاتٌ) sky, heaven	خَادِمٌ servant

Exercises

(a) نَمْلَةٌ (نَمَلٌ) ant	قَادِمٌ coming
نَظِيفٌ clean	سَمِينَةٌ fat
مُسَافِرٌ traveller	أَنْتِ (f) you
(b) بَاحِثٌ researcher	مُشْفِقٌ loving
مُطِيعٌ obedient	طَوِيلٌ long
قَصِيرٌ short	حُرَّاسٌ (حَارِسٌ) guard
نَائِمٌ sleeping	مُعَلَّقَةٌ closed
سَاهِرٌ awake	هُمَا they (two)
أَنْتَنِ (f) you (pl. f.)	نَعَمْ yes
(c) تَلَامِذَةٌ (تَلَامِيذٌ) disciple, student	حَاضِرٌ present
عَامُورَةٌ populated	نُجُومٌ (نَجْمٌ) star
مُمْطِرَةٌ raining	طَالِيَةٌ rising
(d) doctor	أَطِبَّاءٌ (طَبِيبٌ) shop
nurse	مُفْرَضَةٌ absent
(e) شَدِيدٌ strong	عَالِيَةٌ high
غَائِمَةٌ cloudy	فُضَّلَاءٌ (فَضْلٌ) erudite
حَدَائِقُ (حَدِيقَةٌ) garden	(f) رِيَّاحٌ (رِيحٌ) wind
مُعَلِّمٌ teacher	
(f) صَائِمٌ fasting	جِنٌّ (جِنِّيٌّ) (s.) the jinns
مَخْلُوقٌ created	الْإِنْسُ mankind
رَاكِعٌ bowing	مَيِّتٌ mortal, dead
سَاجِدٌ prostrating	الْمُؤْمِنُ believer
مُخْلِصٌ sincere	مُنَافِقٌ hypocrite

LESSON THREE

Construct and Genitive

Cases: Nominative (مَرْفُوع), Accusative (مَنْصُوب), and Genitive (مَجْرُور)

Singular nouns and adjectives in Arabic carry sometimes *dammaḥ*, sometimes *fathah* and sometimes *kasrah* at their last letter.

When they carry *dammaḥ* they are said to be in the state of *raf'a* (nominative case) and are called *marfū'*. The subject (الْمُتَنَبِّئُ) and the predicate (الْخَبَرُ) in the nominal sentences both are *marfū'*, as you have seen in the first lesson.

When they carry *fathah*, they are said to be in the state of *naṣb* (accusative case), and are called *manṣūb*.

And when they carry *kasrah*, they are said to be in the state of *jarr* (genitive case) and are called *majrūr*.

2. Construct (الْمُضَافُ), Genitive (إِلَيْهِ)

Look at the following phrases:

قَصْرُ الْمَلِكِ	the palace of the king
مُدِيرُ الْجَامِعَةِ	the rector of the university
سَيَّارَةُ طَبِيبٍ	the car of a doctor
أَغْصَانُ الْأَشْجَارِ	the branches of the trees

In these phrases, one thing has been ascribed to another. The palace, rector, car and branches are things that have been ascribed: they are called الْمُضَافُ. King, university doctor and trees are the things to which they have been ascribed: they are called الْمُضَافُ إِلَيْهِ. And the relation of ascription is called إِضَافَةٌ.

In English, مُضَاف has been rendered as construct, and مُضَاف إِلَيْهِ as genitive, partly because it is in the genitive case.

Note that the construct (مُضَاف) usually does not take the definite article. Since it is ascribed to something it is already specified. Note also that it does not take *tanwin*.

In the above examples, the construct carries *dammaḥ*, but

it may also carry *fathah* or *kasrah* as its place in the sentence requires.

Note also that in English we may say 'the palace of the king' as well as 'the king's palace'. But in Arabic there is only one way to say that: قَصْرُ الْمَلِكِ.

3. Genitive Chain

بَابُ بَيْتِ خَالِدٍ the door of Khalid's house
صَفْحَةُ كِتَابِ زَيْدٍ the page of Zayd's book

In these phrases the first word is ascribed to the second and the second to the third, and this chain of ascription may be extended still further. In the examples here, the first word is construct (مُضَاف), the middle word is its genitive (مُضَاف إِلَيْهِ), and hence carries *kasrah*; and the third word is the genitive of the second, and therefore carries *kasrah*.

4. The Dual as Construct

When the construct (الْمُضَاف) is dual, whether masculine or feminine, its *nūn* is dropped, e.g.:

أَسْتَاذَانِ الْكُلِّيَّةِ → أَسْتَاذَا الْكُلِّيَّةِ two college teachers
طَالِبَتَانِ الْجَامِعَةِ → طَالِبَتَا الْجَامِعَةِ two university girl students

5. The Plural as Construct

Similarly, the *nūn* of the masculine plural construct is dropped.

لَا عِبُوَ الْهِنْدِ → لَا عِبُونَ الْهِنْدِ the players of India
But if the plural is irregular there is no change, e.g.

عُلَمَاءُ الْغَرْبِ scientists of the West

The same is true of feminine plurals whether regular or irregular.

سَيِّدَاتُ الْمَدِينَةِ the ladies of the city
نِسَاءُ الْهِنْدِ the women of Syria

6. Genitive Pronoun

The pronouns that we have had like أَنَا، نَحْنُ، هُوَ، هِيَ، هُمْ are nominative (*marfū'*) pronouns.

Their corresponding genitive pronouns are: هِ (his), هَا (her), هُمْ (their), كَ (your, m.), كِ (your, f.), كُمْ (your, m. pl.), كُنَّ (your, f. pl.), يَ (my), نَا (our). They are used as follows: جَدُّهُ (his grandfather) جَدُّكَ، جَدُّكِ، جَدُّهُمَا and so on.

Pronouns, as has been said earlier, are *mabnī*; their signs do not change according to their cases. They may be called *marfū'*, *manṣūb*, or *majrūr* in function, not in sign.

7. The Construct Combination as Subject and Predicate

The combination of the construct and genitive may form a subject (مُبْتَدَأ) or a predicate (خَبَر) in a nominal sentence, or may function in other capacities in verbal sentences. Accordingly, the sign of the construct (مُضَاف) will change. If it is a subject or a predicate in a nominal sentence it will be *marfū'*, e.g.

بَابُ الْبَيْتِ مَفْتُوحٌ	The door of the house is open.
عَائِشَةُ بِنْتُ زَيْدٍ	Aishah is the daughter of Zayd.
هَذِهِ سَيَّارَةٌ أَبِي	This is the car of my father.

8. Summary of the Grammar

1. When a thing is ascribed to another thing, this ascription is called *إِضَافَةٌ*. The thing ascribed is called *مُضَاف* or construct, and that to which it is ascribed is called *مُضَافٌ إِلَيْهِ*, genitive. The construct comes before the genitive.
2. The genitive is *majrūr*, that is, it carries *kasrah* when it is singular.
3. The construct takes neither the definite article nor *tanwīn*; its case depends upon the position it has in the sentence.
4. The *nūn* of the dual and the plural construct drops when it is ascribed to a genitive. The *ta* of the plural feminine construct does not drop.
5. The combination of the construct and the genitive may be *مُبْتَدَأ* or *خَبَر* in a nominal sentence, or may do other jobs in verbal sentences.

Exercises 3

a. Translate into English:

- | | |
|--------------------------------------|----------------------------------|
| ٧. هُوَ زَيْدٌ وَلِيٌّ وَصِدِّي | ١. ضَوْءُ النَّهَارِ |
| ٨. هُمَا وَالِدَا زَيْدٍ | ٢. ظِلْمَةُ اللَّيْلِ |
| ٩. هُمْ مُدَرِّسُو اللُّغَةِ | ٣. هَذَا قَمِيصٌ حَامِدٍ |
| ١٠. هُنَّ طَالِمَاتُ الْجَامِعَةِ | ٤. هَذِهِ سَاعَةُ الطَّائِلَةِ |
| ١١. مَضْرَاعَا الْبَابِ مَفْتُوحَانِ | ٥. ذَلِكَ رَأْسُ الْجَبَلِ |
| ١٢. هَلْ هِيَ أُخْتُ خَالِ سَعِيدٍ؟ | ٦. تِلْكَ مَدْرَسَةُ الْقَرْيَةِ |

b. Put sings (اَعْرَاب), and point out the *mubtada'* and the *khabar*:

- | | |
|---------------------|----------------------------|
| ١. سعد عميد الكلية | ٥. هم حارسو البنك |
| ٢. قصر الملك جديد | ٦. هن راہبات الكنيسة |
| ٣. هذه بيوت الجيران | ٧. هي أمه وهو ابنها |
| ٤. هما خادما البيت | ٨. اسم إمام المسجد عبدالله |

c. Translate into Arabic:

1. The milk of the cow
2. My father and my mother
3. His head and face
4. Your sister and her aunt
5. The name of the boy is Hamid
6. I am your grandfather and you are my grandson
7. The Ka'ba is the house of the Lord of mankind
8. She is the daughter of Sa'd's sister
9. His two eyes are open
10. Are they the rulers of the country?

d. Read and translate:

- | | |
|--|---|
| ١. وَغَدَّ اللَّهُ حَقًّا | ٦. اَلْذُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ |
| ٢. اَرْضُ اللَّهِ وَاسِعَةٌ (١٠:٣٩) (مسلم) | ٧. يَذَاهُ مَبْسُوطَتَانِ (٦٤:٥) |
| ٣. كُلُّ بَذْعَةٍ ضَلَالَةٌ (مسلم) | ٨. كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ (١٨٥:٣) |
| ٤. الطُّهُورُ شَطْرُ الْإِيمَانِ (مسلم) | ٩. سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ |
| ٥. اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ (٣٥:٢٤) | (مسلم) |

Vocabulary

Text:

(مُلُوك) مَلِكٌ	king	(أَجْدَادٌ) جَدُّ	grandfather
(أَصْدِقَاءُ) صَدِيقٌ	friend	(إِخْوَانٌ) أَخٌ	brothers
(أَغْصَانٌ) غُصْنٌ	branch	سَيَّارَةٌ	car
صَفْحَةٌ	page	(آبَاءُ) أَبٌ	father
كُلِّيَّةٌ	college, faculty	مُدِيرٌ	manager, rector
جَامِعَةٌ	university	(أَسَاتِذَةٌ) أَسْتَاذٌ	teacher, professor
الْغَرْبُ	West	(قُصْرٌ) قَصْرٌ	palace
لَاعِبٌ	player		

Exercises:

(a)	(الضوء) ضوء	light	(زملاء) زميل	colleague
	ظلمة	darkness	اللغة	language
	(مصاريع) مصراع	panel	قميص	shirt
	ساعة	watch, hour	خال	maternal uncle
	(رؤوس) رأس	head, peak	والدان	parents
(b)	راهبة	nun	(جيران) جار	neighbour
	(بنوك) البنك	bank	(أبناء) ابن	son
	(عمداء) عميد	dean	(ائمة) امام	leader
	(كنائس) الكنيسة	church	(مساجد) مسجد	mosque
(c)	milk	حليب, لبن	grandson	حفيد
	face	(وجوه) وجه	ruler	(حكام) حاكم
	aunt	عمة	mankind	الناس
(d)	وعد	promise, pledge	(سجون) سجن	prison
	حق	true, truth	(كفار) الكافر	unbeliever
	الجنة	Paradise, garden	مبسوط	open, stretched
	ذائقة	tasting	بدعة	unjustified
	الموت	death		innovation
	سباب	abusing	ضلالة	going astray,
	فسوق	intransigence,	كل	all, whole
		evil deed		
	الطهور	cleanliness	قتال	fighting
	شطر	half	كفر	infidelity
	الإيمان	faith	الدنيا	world, worldly

LESSON FOUR

Preposition and Personal Pronoun

Preposition: (حَرْفُ الْجَرِّ)

Preposition in Arabic comes before the noun or the pronoun it governs, as it is in English. Look at these phrases:

مِنَ السُّوقِ	from the market
إِلَى الْمَطَارِ	to the airport
عَلَى الْجَبَلِ	on the mountain
فِي الْجَوِّ	in the atmosphere

and at these sentences:

هُوَ قَائِمٌ مِنَ السَّفَرِ	He is coming from the journey.
الْقِطَارُ وَقِفْتُ بِالْمَحْطَةِ	The train is standing at the station.
الطُّلَابُ حَاضِرُونَ فِي الْفَصْلِ	The students are present in the class.
أَنَا ذَاهِبٌ إِلَى الْمَكْتَبِ	I am going to the office.
هُوَ غَائِبٌ مُنْذُ شَهْرٍ	He is absent for a month.
النَّهَارُ لِلْعَمَلِ وَاللَّيْلُ لِلنَّوْمِ	The day is for work and the night is for sleep.
الْأَمَانَةُ فِي الصِّدْقِ	Safety is in speaking truth.
هَذِهِ حِكَايَةٌ عَنْ حَكِيمٍ	This is a story about a wise man.
هُوَ جَوَادٌ كَحَاتِمٍ	He is generous like Hatim.
وَاللَّهِ أَنَا صَادِقٌ	By God, I am speaking the truth.

Following is a complete list of Arabic prepositions (حُرُوفُ الْجَرِّ):

مِنَ	from, of, by	عَنْ	about, away, from
فِي	in, into, during	لِ	for, to, belonging to
إِلَى	to, up, till	كَ	like, as
عَلَى	on, at, upon, against	مُنْذُ، مُنْذُ	for, since
حَتَّى	till, untill	رُبَّ	some of, many of
بِ	at, with	كَأَنَّ، عَدَا، خِلَا	except
بِ، وَ، بِ، تْ	by (for oath)		

2. The noun governed by a preposition (حَرْفُ الْجَرِّ) is *majrūr*, that is, it is in the genitive case. This means that when it is singular it has *kasrah* on the last letter.

The pronoun governed by a preposition has also to be a genitive pronoun. For example:

مِنْهُ	(from him)	instead of	مِنْ هُوَ
إِلَيْكَ	(to you)	instead of	إِلَى أَنْتَ

and so on. The complete list of genitive pronouns is given in section 8.

3. In writing, one-lettered prepositions like *بِ*, *تَ*, *كَ*, *لِ* are joined with their genitives (مَجْرُورٍ). For example:

بِاللَّهِ	تَاللَّهِ	لِلَّهِ	كَالْأَسَدِ
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In the case of *لِ*, the *alif* of the definite article is also dropped before it is joined, e.g.

لِ + اللَّهِ	→	لِللَّهِ
لِ + الْعَمَلِ	→	لِلْعَمَلِ

4. When prepositions like *مِنْ* and *عَنْ* which carry *sukūn* at the last letter precede the definite article, their *sukūn* is changed to *fathah* and *kasrah* respectively to facilitate reading, e.g.

مِنَ السُّوقِ	from the market
عَنِ الْحَكِيمِ	about the wise man

5. Following words that act as adverbs of time or place are used as construct taking a genitive like a preposition:

أَمَامَ	in front of, ahead	عِنْدَ	near, with, at
خَلْفَ	behind	بَيْنَ	between
قَبْلَ	before	فَوْقَ	above
بَعْدَ	after	تَحْتَ	beneath, under
لَدَى	near	وَرَاءَ	beyond
حَوْلَ	around	مَعَ	with, besides

Examples:

هَلِ الْمَالُ عِنْدَ زَيْدٍ؟	Is the money with Zayd?
السَّحَابُ بَيْنَ السَّمَاءِ وَالْأَرْضِ	The cloud is in between the heaven and the earth.
الْوَلَدُ جَالِسٌ أَمَامَ الْمُعَلِّمِ	The boy is sitting in front of the teacher.

الْبَيْتُ وَرَاءَ الْحَدِيقَةِ The house is beyond the garden.
 الصُّنْدُوقُ تَحْتَ السَّرِيرِ The box is under the bed.

6. 'I have' and 'he has'

There are three ways in Arabic for saying 'he has' or 'I have' etc., depending upon the meaning of the sentence. For example:

Zayd has a watch. لَزَيْدٍ سَاعَةٌ

He has a friend. لَهُ صَدِيقٌ

I have a guest. عِنْدِي ضَيْفٌ

The manager has a visitor, or,
 there is a visitor with the manager. مَعَ الْمُدِيرِ زَائِرٌ

7. The subject (المُبْتَدَأُ) may come after the Predicate (الخبر)

Usually the مُبْتَدَأُ comes before the خَبَر. But in some cases it comes after the خَبَر. One such case is when the مُبْتَدَأُ is an indefinite noun (نَكْرَةٌ) and the خَبَر is a combination of a preposition and a noun or pronoun which it governs. All the sentences in section 6 above are of this kind. Their second part, namely سَاعَةٌ، صَدِيقٌ، ضَيْفٌ or زَائِرٌ is مُبْتَدَأٌ, and نَكْرَةٌ; and the first part is خَبَر, a combination of a preposition or a word acting like a preposition and its genitive.

8. Personal Pronouns (الضَّمَاوِرُ الشَّخْصِيَّةُ)

You have come across a number of nominative (marfū') and genitive (majrūr) pronouns in earlier lessons. It is time to give the complete list.

Person		Nominative المرفوع			Accusative/ المنصوب Genitive المجرور		
		Singular	Dual	Plural	Singular	Dual	Plural
الْغَائِبِ III	m.	هُوَ he		هُمْ they	هُ his,	هُمْ them	هُمْ them
	f.	هِيَ she	هُمَا they	هِنَّ her	هِيَ her	هُمَا & their	هُنَّ & their
الْحَاضِرِ II	m.	أَنْتَ you		أَنْتُمْ you	كَ you	كُمْ you	كُمْ you
	f.	أَنْتِ you	أَنْتُمَا you	أَنْتُنَّ you	& your	كُمَا & your	& كُنَّ your
الْمُتَكَلِّمِ I	m.	أَنَا I	نَحْنُ we		نِي me	نَا us, our	
	f.				ي my		

Note: Third person singular pronoun may be rendered as it(s) whenever required.

The genitive (*majrūr*) and the accusative (*manṣūb*) pronouns are almost the same except in the first person singular. We will come to the accusative in the next lesson.

9. Genitive (*majrūr*) pronouns are used in two ways:

1. with a construct

خَالِدٌ رَفِيقِي	Khalid is my companion.
هَلْ عَائِشَةُ خَالَتُكَ؟	Is Aishah your maternal aunt?
هُوَ إِمَامُنَا	He is our leader.

In English these pronouns are called possessive pronouns (الضمير الإضافي).

2. with a preposition or an adverb

أَنَا جَالِسٌ مَعَهُ	I am sitting with him.
هَلْ عِنْدَكَ الْأَوْرَاقُ؟	Are the papers with you?
هَذِهِ هَدِيَّةٌ لَكَ	This is a gift for you.

Summary of the Grammar:

1. The preposition precedes its noun or pronoun.
2. The noun or pronoun governed by a preposition is in the genitive case (*majrūr*).
3. The *mubtadā* may be indefinite and come after the *khobar* which is a combination of a preposition and its noun or pronoun, or an adverb and its genitive.
4. A genitive pronoun may be a possessive pronoun or the object of a preposition or an adverb.
5. Common adverbs of time and place are used as construct taking a genitive like prepositions.

Exercises 4

a. Translate into English:

١. الْأَبُ مَعَ أَبْنَاءِهِ.
٢. الرَّاحَةُ بَعْدَ التَّعَبِ.
٣. الْخُبْزُ مَعَنَا لَا مَعَكُمْ.
٤. آفَةُ الْجَسَمِ فِي كَثَرَةِ الطَّعَامِ.
٥. هَلْ عِنْدَكَ مِفْتَاحُ الصُّنْدُوقِ.
٦. مُعَلِّمُوا اللُّغَةَ مِنْ بِلَادِ الْعَرَبِ.
٧. الْجَبَلُ أَمَامَهُ وَالْبَحْرُ خَلْفَهُ.
٨. أَلْمَلِكُ لِلَّهِ وَالْحُكْمُ لِلَّهِ.
٩. الْمَرِيضُ نَائِمٌ مِنَ الصَّبَاحِ إِلَى الْآيِ.
١٠. بِاللَّهِ، هُوَ مُسَا فَرُّ قَبْلَ الْفَجْرِ.

- b. Point out the nominative (*marfū'*) and the genitive (*majrūr*) pronouns in the following sentences:

١. هُوَ فِي فَضْلِهِ. ٥. هُمْ حَاكِمُونَ عَلَى قَوْمِهِمْ.
٢. عَدُوُّكَ عَلَى الْحَقِّ. ٦. سَيَّارَتُنَا وَاقِفَةٌ بِالْمَوْقِفِ.
٣. هِيَ فِي غُرْفَتِهَا مُنْذُ الصَّبَاحِ. ٧. أَنْتُمْ إِخْوَانُنَا فِي الدِّينِ.
٤. هَلْ لَكَ سَاعَةٌ مِنْ ذَهَبٍ. ٨. هُنَّ مِنْ بَلَدِكُنَّ.

- c. Translate into Arabic:

1. She is my sister and his aunt.
2. Do you have two pens?
3. The birds are in the air, and the fish are in the sea.
4. We are sitting under the tree.
5. Are they present in the class?
6. Do you have servants in your houses?
7. I have one son and two daughters.
8. Her eyes are shining like stars.
9. The men are sitting around the table.
10. People are from one father and one mother.

- d. Put sings (إِغْرَاب) , and point out the *mubtrada* and the *khavar* in sentences one to four:

١. العلم عند الله. ٥. هل هنَّ صادقات في قولهن؟
٢. العزة لله وللرسول. ٦. هذه رسالة من إخيه إلى صديقه.
٣. نحن قادمون من الهند. ٧. السماء ممطرة منذ العصر.
٤. أأنتما مسافران إلى المدينة؟ ٨. الضيوف حاضرون في المجلس.

- e. Translate the following verses and hadiths:

١. هَذَا بَيَانٌ لِلنَّاسِ (١٣٨:٣) ٦. لِكُلِّ أُمَّةٍ رَسُولٌ (٤٧:١٠)
٢. اللَّهُ زَوْفٌ بِالْعِبَادِ (٢٠٧:٢) ٧. نَحْنُ لَهُ عَابِدُونَ (١٣٨:٢)
٣. الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ ٨. مِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ (٣٧:٤١)
٤. الْجَنَّةُ تَحْتَ ظِلَالِ السِّيُوفِ ٩. اللَّهُ رَيْتَنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ (١٥:٤٢)
٥. الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ ١٠. طَلَبَ الْعِلْمَ فَرِيضَةً عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ. (حديث)

Vocabulary

Text:

السُّوقُ (أَسْوَاقُ)	market	الصَّدْقُ	speaking truth,
الْمَطَارُ	airport		truthfulness
الْجَوُّ	atmosphere	حِكَايَةٌ	story
السَّفَرُ (أَسْفَارُ)	journey	(حُكَمَاءُ) حَكِيمٌ	wiseman
الْقِطَارُ	train	جَوَادٌ	generous
وَاقِفٌ	standing	(سُحُبٌ) السَّحَابُ	cloud
الْمَحَطَّةُ	station	الصُّنْدُوقُ	box
(فُصُولُ) الْفَصْلُ	class	(سُرُرُ) السَّرِيرُ	bed
ذَاهِبٌ	going	(ضَيْفٌ) ضَيْفٌ	guest
(شُهُورٌ) شَهْرٌ	month	(رُفَقَاءُ) رَفِيقٌ	companion
(أَعْمَالُ) الْعَمَلُ	work	(أَوْرَاقُ) وَرَقَةٌ	leaf, paper
النَّجَاةُ	safety	(هَدَايَا) هَدِيَّةٌ	gift, present
(أَمْوَالُ) مَالٌ	money	نَوْمٌ	sleep
(مَكَاتِبُ) مَكْتَبٌ	office	زَائِرٌ	visitor

Exercises:

(a) الرَّاحَةُ	comfort, rest	(أَطْعِمَةُ) الطَّعَامُ	food
التَّغَبُّ	tiredness	(مَفَاتِيحُ) مِفْتَاحٌ	key
آفَةٌ	difficulty	(أَبْحُرُ) بَحْرٌ	sea
الْجِسْمُ	body	الْمُلْكُ	kingdom
كَثْرَةٌ	plenty, much	الْحُكْمُ	rule
الآن	now	الصَّبَاحُ	morning
مُسَافِرٌ	travelling	الْفَجْرُ	dawn
(ب) (أَعْدَاءُ) عَدُوٌّ	enemy	مَوْقِفٌ	parking ground
(أَقْوَامُ) قَوْمٌ	people	ذَهَبٌ	gold
(c) fish	(أَسْمَاكُ) سَمَكٌ	people	النَّاسُ
working	عَامِلٌ	shining	لَا مِيعَ
sitting	جَالِسٌ		
(د) (عُلُومٌ) الْعِلْمُ	knowledge	(رَسَائِلُ) رِسَالَةٌ	letter
الْعِزَّةُ	honour	الْعَصْرُ	afternoon, evening

(أَقْوَالُ) قَوْلُ	word, statement	(مَجَالِسُ) مَجْلِسُ	meeting, meeting
قَادِمٌ	coming		place
(e) بَيَانٌ	declaration, statement	(شُعَبٌ) شُعْبَةٌ	part, department
		(أُمَّم) أُمَّةٌ	people
رَوْوْفٌ	kind, loving		community
(عِبَادٌ) عَبْدٌ	slave, servant	(عِبَادٌ) عَابِدٌ	worshipper
قَوَامٌ	protector, caretaker	(آيَاتٌ) آيَةٌ	sign
		فَرِيضَةٌ	duty, obligatory
ظِلٌّ	shade	طَلَبٌ	search, call,
(سَيْوْفٌ) سَيْفٌ	sword		pursuit
أَلْحِيَاءُ	modesty		

Prepositions:

مِنْ	from, of, by	عَنْ	about, away, from
فِي	in, into, during	لِ	for, to, belonging to
إِلَى	to, up, until	كَ	like, as
حَتَّى	till, until	مُنْذُ, مُنْذُ	for, since
بِ	at, with	رُبَّ	some of, many of
وَبِ, بِ	by (for oath)	خَالًا, عَدَا, خَلَا	except
عَلَى	on, at, upon, against		

Adverbs:

أَمَامَ	in front of, ahead	عِنْدَ	near, with, at
خَلْفَ	behind	بَيْنَ	between
قَبْلَ	before	فَوْقَ	above.
بَعْدَ	after	تَحْتَ	beneath, under
لَدَى	near	وَرَاءَ	beyond
حَوْلَ	around	مَعَ	with, besides

Review Exercises - 1

(a) Write the Arabic equivalents for the following:

1. nominal sentence
2. subject of the nominal sentence
3. predicate of the nominal sentence
4. regular plural
5. irregular plural
6. the construct
7. the genitive of a construct
8. the relation between the two
9. the singular noun that carries *dammah* at the last letter
10. the singular noun that carries *fathah* at the last letter
11. the singular noun that carries *kasrah* at the last letter
12. words that change their sign in different cases
13. words that do not change their signs
14. the nominative case
15. the accusative case
16. the genitive case

(b) Fill in the blanks:

١. الْوَرْدَةُ _____ ١٠. فِي _____ عُرْفَتَانِ وَ _____.
٢. _____ خَاوَةٌ. ١١. سَيَّارَتِي _____ بِالْمَوْقِفِ — سَيَّارَةُ زَيْدٍ.
٣. هُوَ مُهَنْدِسٌ، لَا _____ ١٢. الطَّائِرَةُ نَارِلَةٌ عَلَى _____ بَعْدَ _____.
٤. _____ مُمَرَّضَةٌ لَا _____ ١٣. رَأْسُهُ صَغِيرٌ وَ _____ كَبِيرٌ تَانِ.
٥. الْمَكْتَبُ _____ لَا مُغْلَقٌ. ١٤. فَلَاخُو _____ مُجْتَهِدُونَ لَا _____.
٦. _____ الْمَدِينَةِ وَاسِعَةٌ وَ _____ ١٥. حَقِيبَتِي _____ وَ حَقِيبَتُهُ _____.
٧. نَوَافِذُ _____ مَفْتُوحَةٌ. ١٦. الرَّاحَةُ _____ التَّغَبِ.
٨. _____ حَاضِرَاتٌ فِي _____ ١٧. النُّجُومُ _____ فِي السَّمَاءِ.
٩. _____ الْعَمِيدُ مُعَلِّمَانِ. ١٨. _____ عَلَى الْأَشْجَارِ.

(c) Put signs and point out the *mubtada* and the *khbar*.

١. نصر الله قريب. ٣. الأعمال بالنيات.
٢. الشيطان عدو للإنسان. ٤. الصدقات للفقراء.

٤. فضل الله عظيم.
 ٥. ربنا غفور رحيم.
 ٦. لكل أمة أجل.
 ٧. إلى مرجعكم.
 ٨. لله ملك السموات والأرض.
 ٩. ربنا غفور رحيم.
 ١٠. ذالك على الله يسير.
 ١١. خيركم خيركم لأهله.

(d) Translate into Arabic:

1. The earth is round.
 2. The sun is static.
 3. The lessons are easy.
 4. The examination is difficult.
 5. This is the capital of the country.
 6. That is the parking for cars and buses.
 7. The city is new and its residents are polite.
 8. Nile is the life of Egypt.
 9. This is a gift from his friend.
 10. Victory is from God.
 11. He has knowledge of the hidden and the open.
 12. He is the Lord of the East and the West.
- e. Read and translate:

١. كُلُّ مَعْرُوفٍ صَدَقَةٌ (متفق عليه).
٢. الدُّعَاءُ هُوَ الْعِبَادَةُ. (الترمذی)
٣. الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ. (٤١:٩)
٤. هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ (٧١:٨).
٥. لَهُ الْحُكْمُ فِي الْأَوَّلَى وَالْآخِرَةِ (٧٠:٢٨).
٦. أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ (١٥:٣٥).
٧. كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، نَمَهُ وَعِزُّهُ، وَمَالُهُ (مسلم).
٨. الْحَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ مِثْلُ ذَلِكَ (البخارى).
٩. لَهُ الْمُلْكُ وَلَهُ الْحُكْمُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١:٦٤).
١٠. الصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ (مسلم).

Vocabulary

b. الوردَةُ	rose flower	مُهَنْدِسٌ	engineer
نَازِلَةٌ	landing	حَقِيبَةٌ	briefcase
c. نَصْرٌ	help	قَرِيبٌ	near
(نِيَّات) يَنْتَهِ	intention	غَفُورٌ	forgiving
مَرْجِعٌ	return	يَسِيرٌ	easy, small
فَضْلٌ	favour, grace	عَظِيمٌ	big
(صَدَقَات) صَدَقَةٌ	alms, charity	رَحِيمٌ	merciful
أَجَلٌ	time, period	خَيْرٌ	good, better
أَهْلٌ	family, relative	(فُقَرَاء) فَقِيرٌ	poor
d. round	مُدَوَّرَةٌ، كُرَةٌ	lesson	(أَسْبَابُ) سَبَبٌ
static	ثَابِتَةٌ	examination	إِحْتِبَارٌ
easy	سَهْلٌ	life	حَيَاةٌ
difficult	صَعْبٌ	polite	مُهَذَّبٌ
capital	عَاصِمَةٌ	bus	(بِصَافَات) بِصٌ
resident	(سُكَّان) سَاكِنٌ	the hidden	الْغَيْبُ
the open	الشَّهَادَةُ	East	الْمَشْرِقُ
West	الْمَغْرِبُ	victory	النَّصْرُ، الْفَتْحُ
e. مَعْرُوفٌ	good deeds	الْحَمِيدُ	praise-worthy
(أَمْثَالٌ) مَثَلٌ	parable, simile	حَرَامٌ	prohibited
الدُّعَاءُ	supplication	دَمٌ	blood
عِبَادَةٌ	worship	عِزٌّ	honour
بَعْضٌ	some, someone	مَالٌ	money, wealth
(أَوْلِيَاء) وَلِيٌّ	friend, supporter	أَقْرَبُ	nearer
لِبَاسٌ	dress	أَحَدٌ	one
الْحَمْدُ	praise	شِرَاكٌ	lace
الأُولَى	this life	نَعْلٌ	shoe
الْآخِرَةُ	next life	الصَّلَاةُ	prayer
(أَغْنِيَاء) الْغَنِيُّ	self-sufficient, rich	بُرْهَانٌ	proof
صَبْرٌ	patience, fortitude	صَنِيعٌ	light
حُجَّةٌ	argument	قَدِيرٌ	powerful, capable

LESSON FIVE

Perfect Tense, Verbal Sentence,
Accusative Noun and Pronoun

1. Perfect Tense (الْمَاضِي)

Verb in Arabic has three basic forms: Perfect (الْمَاضِي) imperfect (الْمُضَارِع), and imperative (الْأَمْرُ وَالنَّهْيُ). The perfect denotes a finished and therefore a past act. The imperfect means an unfinished and therefore a present or a future act. The imperative is command or request to do (الْأَمْرُ) or not to do (النَّهْيُ) anything.

The simplest part of a verb is the third masculine singular of the perfect. For example:

ذَهَبَ he went سَمِعَ he heard كَرَّمَ he became noble

Verbs get their name by this simplest part. We call, for example, the verb *dhahaba*, *sami'a*, *karuma* etc.

2. Conjugation of the Perfect (تَصْرِيفُ الْمَاضِي)

Verbs in Arabic are conjugated according to person, number and gender. The verb that serves as a base for all conjugate forms is the third person masculine singular. By adding different affixes to this base, and altering the signs of its last letter in some cases, the whole conjugation of the perfect is formed. The verb that is generally taken as a paradigm is *فَعَلَ* (he did). The perfect conjugation of *فَعَلَ* is as follows:

Plural	Dual	Singular	Gender	Person
فَعَلُوا they (men) did	فَعَلَا they (two men) did	فَعَلَ he did	<i>masc</i>	III الْغَائِبُ
فَعَلْنَ they (women) did	فَعَلَتَا they (two women) did	فَعَلَتْ She did	<i>fem</i>	
فَعَلْتُمْ you (men) did	فَعَلْتُمَا you (two men) did	فَعَلْتَ you (man) did	<i>masc</i>	II الْحَاضِرُ
فَعَلْتُنَّ you (women) did	فَعَلْتُمَا you (two women) did	فَعَلْتَ you (woman) did	<i>fem</i>	
فَعَلْنَا we (two or more) did		فَعَلْتُ I did	<i>masc & fem</i>	I الْمُتَكَلِّمُ

Note the following points in this conjugation:

1. All singulars other than the base have long **ت** ending.
2. The sign of the dual is **ا** at the end.
3. The last letter of the base takes *sukūn* from the third person feminine plural onwards in all second and first person conjugations.
4. The second person conjugations have the same ending as their nominative pronouns.

It will help you memorize the perfect conjugation if you keep these points in mind. Note also that the third person masculine plural has an *alif* at the end (فَعَلُوا) which is not read.

3. Variations in the Base

Let us call the three letters of the base the first radical, the second radical, and the third radical. The first radical in all the verbs has *fathah*. The second letter may have any of the three signs: **ذَهَبَ**, for instance, has *fathah*, **سَمِعَ** has *kasrah*, and **كَرَّمَ** has *dammah*. This difference is maintained throughout the whole conjugation. **ذَهَبَ** follows the pattern of **فَعَلَ**, the conjugation of the other two are given below:

Plural	Dual	Singular	Plural	Dual	Singular	Person	
كَرُمُوا	كُرُمَا	كَرَّمَ	سَمِعُوا	سَمِعَا	سَمِعَ	M	III
كُرُمْنَ	كُرُمَتَا	كَرُمَتْ	سَمِعْنَ	سَمِعَتَا	سَمِعَتْ	F	الغائب
كُرُمْتُمْ	كُرُمْتُمَا	كُرُمْتُ	سَمِعْتُمْ	سَمِعْتُمَا	سَمِعْتُ	M	II
كُرُمْتُنَّ	كُرُمْتُنِي	كُرُمْتِ	سَمِعْتُنَّ	سَمِعْتُنِي	سَمِعْتِ	F	الحاضر
كُرُمْنَا		كُرُمْتُ	سَمِعْنَا		سَمِعْتُ	M F	I المتكلم

All other verbs that have three letters in their roots, as the above verbs, have either *fathah* or *kasrah* or *dammah* at the second radical and are conjugated likewise.

4. Structure of a Verbal Sentence

- a. So far, we have been concerned with nominal sentences. Now we take up verbal sentences (جُمْلَةٌ فِعْلِيَّةٌ). The structure of an Arabic verbal sentence is different from that of English. Its first part is verb (الفِعْلُ); then comes the subject (الْفَاعِلُ), then

the object (المفعول); all other parts come in the last. For example:

ذَهَبَ زَيْدٌ	Zayd went.
قَرَأَتْ فَاطِمَةُ كِتَابًا	Fatimah read a book.
شَرَبَ الرَّجُلُ الْقَهْوَةَ فِي الْفُنْجَانِ	The man took coffee in a cup.

b. Case of the subject and the object

The subject (فاعل) of a verbal sentence, like the مُبْتَدَأ of a nominal sentence, is *marfūʿ*. Look at زَيْدٌ, فَاطِمَةُ, الرَّجُلُ

The object (مفعول) is *mansūb*; that is, in case it is singular it takes *fathah* at the last letter.

c. When the subject is a pronoun

it is not ordinarily mentioned; it is implied in the verb. For example:

ذَهَبْتُ إِلَى السُّوقِ	I went to the market.
أَكَلُوا الْعِنَبَ	They ate grapes.

5. Accusative Pronoun (الضَّمِيرُ الْمَفْعُولِي)

Accusative pronouns are same as the genitive pronouns (see Lesson 4) except the first person singular, which is *نى* instead of *ى*. For example:

طَلَبْنَا هُمْ	We called for them.
أَخَذْتُهُ مِنَ الدُّكَّانِ	I took it from the shop.
ضَرَبَنِي عَلَى صَدْرِي	He hit me at my chest.

Usually the object comes after the subject. But when it is a pronoun and the subject is explicitly mentioned, it comes after the verb and before the subject and is written jointly with the verb.

كَتَبَهُ الْأُسْتَاذُ	The teacher wrote it.
شَرَبَهَا الرَّجُلُ	The man drank it.

But in some cases, it has to be written separately from the verb. In that case it is joined with *إِيَّا*. For example.

إِيَّاكَ قَصَدْتُ	You, I meant.
طَلَبُوا زَيْدًا إِيَّاهُ	They called Zayd, (yes) him.

Accusative pronoun in this form is generally used for emphasis and is put before the verb. Sometimes it comes after the verb, as you have in the second sentence, but only to strengthen the object already mentioned.

The full list of the accusative pronoun not written jointly with the verb is:

إِيَّاهُ	إِيَّاهُمَا	إِيَّاهُمْ	إِيَّاهَا	إِيَّاهُمَا	إِيَّاهُنَّ
إِيَّاكَ	إِيَّاكُمَا	إِيَّاكُمْ	إِيَّاكَ	إِيَّاكُمْ	إِيَّاكُنَّ
إِيَّايَ	إِيَّانَا				

5. More than one Object

Some verbs take more than one object.

جَعَلَ الْمَلِكُ خَالِدًا قَائِدًا The king made Khalid commander.

وَجَدْتُ الْعِلْمَ نَافِعًا I found knowledge useful.

7. Summary of the Grammar

1. The basic forms of verb are three: perfect (الماضي), imperfect (المضارع) and imperative (الأمر والنهي).
2. In verbal sentences the verb comes first, then the subject (الفاعل), then the object (المفعول), then all other things.
3. But if the object is a pronoun, it comes after the verb and is written jointly with it.
4. Accusative pronouns are same as genitive pronouns except that in the first person singular the accusative pronoun is **بِي**.
5. If the subject is a personal pronoun it is usually not mentioned because it is implied in the verb.
6. A verb may have more than one object.

Exercises 5

(a) Write the full perfect conjugation of the following verbs:

أَكَلَ ate, شَرِبَ drank, ضَعُفَ became weak

(b) Translate the following into English:

١. طَلَبَ الْمَلِكُ الْوَزِيرَ.
٢. قَتَلَهُ الْعَدُوُّ فِي الْحَرْبِ.
٣. إِيَّايَ مَدَحَ الْأُسْتَاذُ.
٤. سَمِعَا الْأَذَانَ وَخَرَجَا إِلَى الْمَسْجِدِ لِلصَّلَاةِ.
٥. لَعِبُوا الْكُرَةَ فِي الْمَلْعَبِ بَعْدَ الْعَصْرِ.

٦. قَرَأَتِ الْبِنْتُ الْكِتَابَ وَكَتَبَتْ مِنْهُ. ٩. ذَهَبْتُ إِلَى الْمَطَارِ وَرَكِبْتُ
 ٧. طَبَخَنَ الطَّعَامَ فِي الْمَطْبَخِ. الطَّائِرَةَ.
 ٨. هَلْ أَكَلْتَ الْخُبْزَ مَعَ الْجُبْنِ؟ ١٠. سَمِعْنَا الْمُحَاضِرَةَ فِي الْقَاعَةِ.
 وَشَرِبْتُ الشَّاي؟

(c) Translate into Arabic:

1. We opened the door and entered the house.
2. He read the book and wrote a lesson from it.
3. The servant cooked meat.
4. The two men ate dinner after sunset.
5. The women went to the market with their husbands.
6. Did the farmer sow wheat in the field?
7. They sat on the carpet and drank coffee.
8. Did you (men) go to the station in the night?
9. They (women) went up the mountain in the summer.
10. God made him a king.

(d) Put signs and point out the subject (فَاعِل) and the object (مَفْعُول):

١. نزل المطر في الشتاء. ٤. غسلت البنت يدها قبل الأكل.
 ٢. حفظ الطالب الدرس. ٥. شهد الرجل بالصدق في المحكمة.
 ٣. ذبلت الأزهار على الأغصان. ٦. هل وجدتم الكتاب نافعاً؟

(e) Read and translate:

١. بَسَطَ اللَّهُ الرَّزْقَ لِعِبَادِهِ (٢٧:٤٢)
٢. لَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا (٣٦:١٦)
٣. ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ (٤١:٣٠)
٤. بَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (٧:٣٢)
٥. جَعَلَ الشَّمْسُ حَنِيَاءً أَوَ الْقَمَرَ ثَوْرًا (٥٠:١٠)
٦. شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ (٢٠:٤١)
٧. تَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ (١٧:١٢)
٨. مَن تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ (البخارى)
٩. الْمُسْلِمُ مَن سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ (متفق عليه)

Vocabulary

Text:

(ف) ذَهَبَ	went	(ن) طَلَبَ	called for
(س) سَمِعَ	heard	العِنَبَ	grapes
(ك) كَرُمَ	became noble	(ض) وَجَدَ	found
(ف) فَعَلَ	did	(ن) أَخَذَ	took
(ف) قَرَأَ	read	(ض) ضَرَبَ	hit
(س) شَرِبَ	drank	(ض) صَدُرَ	chest
الْفُنْجَانُ	cup	(ن) كَتَبَ	wrote
(ن) قَصَدَ	intended, meant	(ف) جَعَلَ	made
نَافِعٌ	useful	الْقَهْوَةُ	coffee
(قواد) قَائِدٌ	commander	(دكاكين) دُكَّانٌ	shop

Exercises:

a. (ك) ضَعِفَ	became weak	(ن) أَكَلَ	ate
b. الْخُبْزُ	bread	(وُزَرَء) الْوَزِيرُ	minister
الْجُبْنَةُ	cheese	(ن) قَتَلَ	killed
(حُرُوبٌ) الْحَرْبُ	war	(ف) مَدَحَ	praised
الْمُحَاضَرَةُ	lecture	الْأَذَانُ	call (for prayer)
الْقَاعَةُ	hall	(س) لَعِبَ	played
(ن) خَرَجَ	went out	(ف) طَبَخَ	cooked
الْمَلْعَبُ	play-ground	الْكُرَّةُ	ball
العَصْرُ	afternoon, time		
c. opened	(ف) فَتَحَ	sow	(ف) زَرَعَ
entered	(ن) دَخَلَ	field	(حُقُول) حَقْلٌ
rice	أُرْزٌ	carpet	سَجَّادَةٌ
meat	(لُحُوم) لَحْمٌ	dinner	الْعِشَاءُ
sun-set	الغُرُوبُ	husband	(أَزْوَاج) زَوْجٌ
wheat	الْقَمْحُ	summer	الصَّيْفُ
d. (ض) نَزَلَ	came down	الْمَطَرُ	rain
(ض) غَسَلَ	washed	الْشِّتَاءُ	winter

الْأَكْلَ	eating	(س) حَفِظَ	remembered,
(س) شَهِدَ	witnessed		protected
(أَرْهَآنَ) زَهْرَةٌ	flower	مَحْكَمَةٌ	court
(ك) ذُبِلَ	dried up	(دُرُوس) الدَّرْسُ	lesson
e. (ن) بَسَطَ	enlarged, spread	(جُلُودُ) جِلْدٌ	skin
الرِّزْقُ	provision	(ن) تَرَكَ	left
لَقَدْ	indeed	(أَمْتَعَةً) مَتَاعٌ	goods
(ف) بَعَثَ	sent	الذِّئْبُ	wolf
(ف) ظَهَرَ	appeared	الْفَسَادُ	disorder
الْبَرُّ	land	(ف) بَدَأَ	began
خَلْقٌ	creation	فَقَدْ	so indeed
طِينٌ	clay	(ض) (س) حَبِطَ	went waste
مَنْ	one who	سَمِعَ	ear, hearing
(س) سَلِمَ	became safe	(أَبْصَارَ) بَصَرٌ	eye, sight
(الْسِّنَّةُ) لِسَانٌ	tongue		

LESSON SIX

Passive Perfect, Negative and Interrogative

1. Passive Perfect (الْمَاضِي الْمَجْهُول)

The passive perfect is formed by putting *dammah* on the first letter of the base, and *kasrah* on the second letter, if it does not already have it.

Active

Passive

قَتَلَ

قُتِلَ

was killed

سَمِعَ

سُومِعَ

was heard

Verbs that have *dammah* at the second radical such as كَرَّمَ are intransitive and are not used in passive. The whole passive conjugation of قَتَلَ (kill) is as follows:

Plural	Dual	Singular	Person	
قَتِلُوا	قُتِلَا	قُتِلَ	M	III
قُتِلْنَ	قُتِلَتَا	قُتِلَتْ	F	الغائب
قُتِلْتُمْ	قُتِلْتُمَا	قُتِلْتَ	M	II
قُتِلْتُنَّ	"	قُتِلْتِ	F	الحاضر
قُتِلْنَا		قُتِلْتُ	M	I
			F	المتكلم

Conjugations of all verbs, whatever be the sign of their second radical, are made on the same pattern. There is no variation here.

2. Changing the Active into the Passive

Look at these examples:

Active

Passive

فَتَحَ الْبَابَ

فُتِحَ الْبَابُ

He opened the door.

The door was opened.

كَتَبُوا الرِّسَالَةَ

كُتِبَتِ الرِّسَالَةُ

They wrote the letter.

The letter was written.

قَرَأَ الْوَلَدُ الْكِتَابَ

قُرِيَ الْكِتَابُ

The boy read the book.

ذَكَرْتُكَ فِي الْمَجْلِسِ
I mentioned you in
the meeting.

قَتَلُواهُمْ بِالسَّيْفِ
They killed them
with the sword.

The book was read.

ذُكِرْتُ فِي الْمَجْلِسِ
You were mentioned in
the meeting.

قُتِلُوا بِالسَّيْفِ
They were killed
with the sword.

As you see from these examples, you should follow the following procedure in changing an active sentence into a passive one:

- (1) Make the object in the active the subject in the passive.
- (2) Put the verb in the passive in such a way that it agrees with the new subject in person, number and gender.
- (3) Put the rest of the sentence as it is.

The subject of the active sentence is usually dropped. In Arabic a passive sentence is called *majhul*, unknown, because the real subject is not mentioned and the object is made subject in its place. This is why it is called the acting subject (نَائِبُ الْفَاعِلِ).

However, if you want to mention the actual subject, and say, for instance, that the book was read by the boy, you can put it in this way:

قُرِءَ الْكِتَابُ مِنْ قِبَلِ الْوَلَدِ The book was read by the boy.

Obviously, this is cumbersome. Hence, if you have to mention the real subject put the verb in the active. This is the practice in Arabic.

3. Translating the Arabic Perfect

Arabic perfect may be rendered in two ways: in simple past or in present perfect.

خَلَقَ اللَّهُ الْأَرْضَ I. God created the earth.

II. God has created the earth.

غُسِّلَ الثَّوْبُ بِالْمَاءِ I. The garment was washed with water.

II. The garment has been washed with water.

4. Negative Perfect with مَا

The most common way to form a negative perfect; active or passive, is to add مَا before the affirmative verb, e.g.

affirm: أَكَلْتُ الْعِشَاءَ I ate dinner.

neg: مَا أَكَلْتُ الْعِشَاءَ I did not eat dinner.

affirm: قُطِعَت الشَّجَرَةُ The tree was cut.

neg: مَا قُطِعَت الشَّجَرَةُ The tree was not cut.

5. Interrogative Perfect:

1. One way to form an interrogative perfect is to add هَلْ or أ to the indicative as you have done in nominal sentences. For example:

هَلْ ضَحِكَ الْوَلَدُ؟ Did the boy laugh?

هَلْ سُْرِقَ الْمَالُ؟ Was the money stolen?

أَمْ قُطِفَتِ الْأَثْمَارُ؟ Were the fruits not plucked?

2. The other way to form an interrogative is to put an interrogative pronoun or adverb in the beginning. For example:

مَنْ أَخَذَ الْمَالَ؟ Who took the money?

مَتَى وَصَلْتَ؟ When did you arrive?

أَيْنَ ذَهَبْتُمْ فِي الْمَسَاءِ؟ Where did you people go in the evening?

مَاذَا قَالَ الرَّجُلُ لِابْنِهِ؟ What did the man say to his son?

لِمَ ضَرَبْتَ الْخَادِمَ؟ Why did you beat the servant?

لِمَاذَا مَنَعُوا الدُّخُولَ فِي الْمَطَارِ؟ Why were they denied entry into the airport?

كَيْفَ نَجَحْتَ فِي الْإِحْتِبَارِ؟ How did you succeed in the test?

6. Answering a Question

When a question is put in the positive and you want to give a positive answer use نَعَمْ, yes; but if you want to give a negative answer say لَا or لَا بَل, no or no rather. For example:

1. أَهَذِهِ مَكْتَبَةٌ؟ Is this a library?

نَعَمْ، هَذِهِ مَكْتَبَةٌ. Yes, it is a library.

2. هَلْ هُوَ مُعَلِّمٌ؟ Is he a teacher?
 لَا هُوَ مُتَعَلِّمٌ No, he is a student.
 لَا بَلْ هُوَ مُتَعَلِّمٌ No, he is rather a student.
3. هَلْ لَعِبْتَ كُرَّةَ الْقَدَمِ؟ Did you play football?
 نَعَمْ لَعِبْتُ Yes, I did ply.
 لَا، مَا لَعِبْتُ No, I did not ply.

However, if the question is put in the negative form and calls for a positive answer, بَلَى is used. For example:

- أَمَّا فِيهِ دَلِيلٌ؟ Is there no argument in it?
 بَلَى، فِيهِ دَلِيلٌ Why not, there is argument in it.

Summary of the Grammar

1. Passive perfect (الْمَاضِي الْمَجْهُول) is formed by putting *dammaḥ* on the first and *kasrah* on the second letter of the active perfect (الْمَاضِي الْمَعْرُوف).
2. Negative perfect is formed by putting *ma* before the affirmative.
3. Interrogative perfect is formed either by adding (1) هَلْ or أ، or (2) any interrogative pronoun or adverb in the beginning of the sentence.

Excercises 6

- a. Change the following active sentences into passive ones leaving out 'by' (مِنْ قِبَلِ):

1. أَكَلَ الْوَلَدُ الْغَدَاءَ. ٤. حَرَكَ الْفَلَاخُ الْأَرْضَ.
2. شَرَبْنَا الشَّايَ بِالسُّكَّرِ. ٥. قَطَفَتِ الْبُنْتُ الْأَزْهَارَ.
3. غَرَسْنَا النَّخْلَ فِي الْبُسْتَانِ. ٦. لَعِبُوا الْكُرَّةَ بِالْمَيْدَانِ.

- b. Translate the following into English:

1. خُلِقَ الْإِنْسَانُ بِالْحُبِّ لِأَهْلِهِ. ٤. بُعِثَ الرَّسُولُ إِلَى قَوْمِهِ.
2. مَتَى طَلَبُوا لِلشَّهَادَةِ؟ ٥. كُتِبَ عَلَيْنَا الْعَدْلُ وَالْإِحْسَانُ.
3. هَلْ قَبِلَا فِي سَبِيلِ اللَّهِ؟ ٦. مَا مُنِعَ الْخُضُورَ فِي الْمَسَاجِدِ.

- c. Put signs (اِعْرَاب) , and point out the *na'ib al-fa'il*:

1. سَكَبَ الْمَاءُ فِي الْإِنَاءِ. ٤. شَرِبَتِ الْقَهْوَةَ بِالْحَلِيبِ.
2. وَضَعَ الْأَنَاءُ عَلَى النَّارِ. ٥. خَلَقَ الْإِنْسَانُ مِنْ طِينٍ.
3. أَكَلَ الْيَخْبِزُ بِالزُّبْدَةِ. ٦. رَفَعَتِ السَّمَاءُ وَسَطَحَتِ الْأَرْضُ.

d. Translate into Arabic:

1. He was forbidden eating.
2. The room was opened for the guest.
3. They were detained from morning till evening.
4. The day has been made for work and the night for sleep.
5. Was the tea taken with sugar?
6. Who slaughtered the lamb and cooked the meat?
7. Why was the door closed?
8. When did the train arrive at the station?
9. Did the writer not write?
10. What did you hear from him?

e. Read and translate:

١. مَتَى نَصَرَ اللَّهُ؟ (٢: ٢١٤)
٢. مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ؟ (١٣: ١٦)
٣. أَلَهُمْ إِلَهٌ غَيْرُ اللَّهِ؟ (٥٢: ٤٢)
٤. أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ: (٥٢: ٣٥)
٥. وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعْدِ (٥٠: ٢٠)
٦. حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ (حديث)
٧. حَشِيرٌ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ (٢٧: ١٧)
٨. مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ (ابو داود والترمذی)

Vocabulary

Text:

ذَكَرَ (ن)	to remember,	أَثْمَارٌ (ف)	fruit
	mention	قَطَعَ (ف)	to cut
مُتَعَلِّمٌ	student	ضَحَكَ (س)	to laugh
مِنْ قَبْلِ	by	سَرَقَ (ض)	to steal
الْعُثْبُ	cloth	قَطَفَ (ض)	to pluck
(ن) قَالَ	to say	وَصَلَ (ض)	to arrive
مَتَى	When	دُخُولٌ	entry
أَيْنَ	where	كَيْفَ	how
مَاذَا	what	إِحْتِبَارٌ	test, examination

مَجَالِسُ (مَجَالِسُ) meeting	العشاء	dinner
لِمَذَا، لِمَ why	مَكْتَبَةٌ	library
(ف) مَنَعَ to deny, refuse	كُرَّةُ الْقَدَمِ	foot-ball
(ف) نَجَحَ to succeed, pass	بَلَى	yes, why not
الْمَسَاءُ evening	دَلِيلٌ	argument, guide
نَعَمْ yes	(رِسَائِلُ) الرِّسَالَةُ letter	

Excercises:

(a) الْغَدَاءُ lunch	(ن) حَزَبٌ to plough
الْمَيَادِينُ (مَيَادِينُ) field	السُّكَّرُ sugar
(ض) غَرَسَ to plant	النَّخْلُ date tree
الْبُسْتَانُ garden	(أَقْوَامُ) قَوْمٌ community
(b) الْحُبُّ love	الْعَدْلُ justice
الْإِحْسَانُ kind behaviour	أَهْلٌ family
سَبِيلٌ way	حُضُورٌ presence
(ن) كَتَبَ (على) to order	(ف) بَعَثَ to send
(c) (ن) سَكَبَ to pour	الْحَلِيبُ milk
(ف) وَضَعَ to put	(ف) رَفَعَ to raise
الزُّبْدَةُ butter	(ف) سَطَحَ to spread, level
الْأَنَاءُ pot	
(d) eating الأَكْلُ lamb	الْخُرُوفُ
to close (ض) عَلَقَ to slauhter	(ف) ذَبَحَ
(e) أَمْ is it that	(ن) حَشَرَ to collect, raise
إِلَهُ god	(جُنُود) جُنْدٌ army, troops
غَيْرُ other	خَالِقٌ creator
(ن) نَفَخَ to blow	الْصُّورُ trumpet
يَوْمٌ day	ثَوْنٌ in defence of
الْوَعْدُ promised	فَ so then
punishment	دَمٌ blood
(ن) حَجَبَ to hide	شَهِيدٌ martyr
(شَهَوَاتُ) شَهْوَةٌ pleasant things	مَكَارِهِه unpleasant things

LESSON SEVEN

Dual and Plural Accusative and Genitive, إِنَّ and its Sister Words

1. Dual Accusative and genitive (الْمُتْنَى الْمَنْصُوبُ وَالْمَجْرُورُ)

- a. We have seen (lesson 2) that the dual nominative (الْمُتْنَى الْمَرْفُوعُ) is formed by adding ان to the singular. From رِسَالَةٌ and كِتَابٌ, for example, we have رِسَالَتَانِ and كِتَابَانِ. In the case of the accusative (الْمَنْصُوبُ) and the genitive (الْمَجْرُورُ), the *alif* of the nominative changes to *ya*.

Nominative

فَرِيقَانِ	two parties
طَائِفَتَانِ	two groups

Accusative/Genitive

فَرِيقَيْنِ
طَائِفَتَيْنِ

For example:

Nominative (الْمَرْفُوعُ)

1. خَرَجَ الْوَلَدَانِ
2. الْبَنَاتَانِ حَاضِرَتَانِ
3. هَذَانِ طَالِبَانِ
4. عِنْدَهُمَا دَفْتَرَانِ

The two boys went out.

The two girls are present.

These are two students.

There are two notebooks with them (or they have two notebooks).

Accusative (الْمَنْصُوبُ)

5. قَرَأْتُ كِتَابَيْنِ
6. هَلْ كَتَبْتَ رِسَالَتَيْنِ؟

I read two books.

Did you write two letters?

Genitive (الْمَجْرُورُ)

7. هَذَا ثَمَرُ الْقَلَمَيْنِ
8. هَذِهِ أَوْزَاقٌ مِنَ الْكِتَابَيْنِ

This is the price of the two pens.

These are some pages from the two books.

Look at the examples :

In the first four sentences in which the nouns are in the nominative case (الْمَرْفُوعُ)

أَلَوْلَدَانِ (1) is subject (*fā'il*),

حَاضِرَتَانِ and أَلْبَتَتَانِ (2) are *muḥtadā* and *khābar*,

جَلَالَتَانِ and هَذَانِ (3) are also *muḥtadā* and *khābar*, and

دَفَعْتَرَانِ (4) is *muḥtadā* that comes after a *khābar* هُمَا (see 4:7)

In the accusative cases both كِتَابَيْنِ (5) and رِسَالَتَيْنِ (6) are objects of their verbs.

In the genitive cases الْقَلَمَيْنِ (7) is the مُمَصَّافِ إِلَيْهِ and الْكِتَابَيْنِ (8) is the genitive governed by the preposition مِنْ.

- b. You have also seen (Lesson 3) that the *nūn* of the dual nominative drops when it is construct. The same happens in the case of accusative and genitive nouns.

كِتَابَيِ الْأَدَبِ → كِتَابَيْنِ الْأَدَبِ two books of literature

مَجَلَّتِي الطَّبِّ → مَجَلَّتَيْنِ الطَّبِّ two journals of medicine

For example:

Nominative (المرفوع)

خَرَجَ لَا عِبَا الْكُرَّةِ إِلَى الْمَلْعَبِ

Two football players went out to the play ground.

Accusative (المنصوب)

فَتَحْتُ مَضْرَاعِي الشُّبَّانِ

I opened the panels of the window.

Genitive (المجرور)

مَا قَرَأْنَا شَيْئاً مِنْ مَجَلَّتِي التَّارِيخِ

We did not read any thing from the two journals of history.

2. Plural Accusative and Genitive

- a. The accusative and genitive masculine plural is formed by changing the *wāw* of the nominative to *yā*:

nom.	acc./gen.
الْمُعَلِّمُونَ	الْمُعَلِّمِينَ

Examples:

Nominative (المرفوع)

ذَهَبَ الْمُعَلِّمُونَ إِلَى الْجَامِعَةِ

The teachers went to the university.

Accusative (الْمَنْصُوبُ)

رَأَيْتُ الْمُعَلِّمِينَ فِي الْكُلِّيَّةِ

I saw the teachers in the faculty.

Genitive (الْمَجْرُورُ)

سَمِعْنَا نِقَاشَ الْمُعَلِّمِينَ .

We heard the discussion of the teachers.

فِي النَّدْوَةِ كَثِيرٌ مِنَ الْمُعَلِّمِينَ

In the conference there are many (of the) teachers.

- d. When construct (مُضَافٌ), the masculine plural accusative and genitive lose their *nūn* as does the nominative:

Nominative

لَا عِبُو الْكُرَّةَ → لَا عِبُو الْكُرَّةِ

Accusative/ genitive

لَا عِبِي الْكُرَّةَ → لَا عِبِي الْكُرَّةِ

Examples:

Nominative (المرفوع)

حَضَرَ لَا عِبُو الْكُرَّةِ

The foot-ball players have come.

Accusative (المنصوب)

رَأَيْتُ لَا عِبِي الْكُرَّةِ

I saw the foot-ball players.

Genitive (المجرور)

فِي الْمَلْعَبِ قَلِيلٌ مِنَ لَا عِبِي الْكُرَّةِ

There are a few foot ball players in the play ground.

- e. In the case of feminine accusative and genitive plural, only the sign of the long *tā* at the end changes: it takes *kasrah* instead of the nominative *dammah*. For example:

Nominative (المرفوع)

هَبَطَتِ الطَّائِرَاتُ عَلَى الْمَطَارِ

The planes descended on the airport.

Accusative (المنصوب)

رَأَيْنَا الطَّائِرَاتِ فِي الْمَطَارِ

We saw the planes at the airport.

Genitive (المجرور)

دَخَلَ الْمُسَافِرُونَ فِي الطَّائِرَاتِ

The passengers went into the planes.

It is the same when the feminine plural is a construct (مضاف). For example:

Nominative (المرفوع)

نَجَحَتْ طَالِبَاتُ الْكُلِّيَّةِ

The girl students of the college have passed.

Accusative (المنصوب)

هَلْ رَأَيْتِ طَالِبَاتِ الْجَامِعَةِ؟

Did you see the girl students of the university?

Genitive (المجرور)

هُنَاكَ كَثِيرٌ مِنْ طَالِبَاتِ الْمَدْرَسَةِ

There are many school girl students there

The rule is that the feminine plural has *dammah* on its long *tā* in the nominative, and *kasrah* in both accusative and genitive cases.

3. إِنَّ and its Sister Words

- a. The words إِنَّ (indeed), أَنَّ (that indeed), لَكِنَّ (but), كَأَنَّ (as if), لَعَلَّ (perhaps, hopefully), لَيْتَ (I wish.....) behave in the same way. They come before a noun or a pronoun, personal or demonstrative, and put them in the accusative (منصوب).

For example:

(1) الْأَدَبُ وَاجِبٌ

إِنَّ الْأَدَبَ وَاجِبٌ

Indeed, good behaviour is necessary.

(2) الْمَرِيضُ نَائِمٌ

كَأَنَّ الْمَرِيضَ نَائِمٌ

As if, the patient is sleeping.

(3) الشَّاهِدَانِ عَادِلَانِ

لَعَلَّ الشَّاهِدَيْنِ عَادِلَانِ

May be, the two witnesses are honest.

(4) الزَّائِرُونَ قَادِمُونَ

لَيْتَ الزَّائِرِينَ قَادِمُونَ

I wish the visitors had come.

(5) الْمُعَلِّمَاتُ فَاضِلَاتُ

إِنَّ الْمُعَلِّمَاتِ فَاضِلَاتُ

Indeed the women teachers are learned.

(6) هَذِهِ تَذْكِرَةٌ

إِنَّ هَذِهِ تَذْكِرَةٌ

Surely, this is a reminder.

(7) هُوَ فَاسِقٌ

إِنَّهُ فَاسِقٌ

Verily, he is intransigent

The demonstrative هَذِهِ (6) is مَبْنِي and is not affected by **إِنَّ**. The pronoun هُوَ (7) is nominative (مرفوع), hence you have the accusative form of it after **إِنَّ**.

b. In verbal sentences which begin with a verb, before using **إِنَّ** and its sister words, put the subject noun before the verb, as you have in (8) below, or make the pronoun implicit in the verb explicit, and put it in the beginning, as in (9).

(8) رَسَبَ زَيْدٌ فِي الْإِمْتِحَانِ

Zayd failed in the examination.

إِنَّ زَيْدًا رَسَبَ فِي الْإِمْتِحَانِ

Verily, Zayd failed in the examination.

(9) شَكَرْتُ الرَّئِيسَ

I thanked the president.

إِنِّي شَكَرْتُ الرَّئِيسَ

Indeed, I thanked the president.

c. **أَنَّ** and **لَكِنَّ** are conjunctions. They are used as follows:

عَلِمْنَا أَنَّ الْخَبَرَ صَحِيحٌ

We came to know that the news was correct.

الْدَّرْسُ سَهْلٌ لَكِنَّهُ طَوِيلٌ

The lesson is easy, but it is long.

d. To emphasize further, often *lām* (ل) is placed on the predicate. For example:

إِنَّ الْأَدَبَ لَوَاجِبٌ

Good behaviour is indeed necessary.

إِنَّ الشَّاهِدَيْنِ لَعَادِلَانِ

The two witnesses are indeed very honest.

إِنَّ الزَّائِرِينَ لَقَادِمُونَ

The visitors will surely be coming.

إِنَّ الْمُعَلِّمَاتِ لَفَاضِلَاتُ

The women teachers are truly learned.

- e. The noun governed by **إِنَّ** and its sister words is usual definite: a proper noun, or a noun with definite article, or construct (مُضَاف), and comes immediately after them. But case it is indefinite it comes after an adverbial phrase or combination of preposition and its genitive. For example:

إِنَّ مَعَ الْعُسْرِ يُسْرًا

Verily with every difficulty there is relief.

إِنَّ مِنَ الشَّعْرِ لَكُفْمًا

Indeed there are wise words in poetry.

4. Summary of the Grammar

1. Dual accusative and genitive of both the genders are formed by putting *ya* in place of the *alif* of the nominative.
2. Masculine plural accusative and genitive are formed by putting *ya* in place of the *alif* of the nominative.
3. Feminine plural, whether accusative or genitive, has *kasrah* the long *ta*.
4. When construct, the duals of both the genders and the masculine plural drop their *nūn*, but the feminine plural is not affected.
5. **إِنَّ** and its sister words put the noun or pronoun they precede in the accusative.
6. Usually the noun governed by **إِنَّ** and its sisters is definite, and comes immediately after them, but in case it is indefinite an adverbial phrase or a prepositional combination come between them.

Exercises 7

- a. Put the words in brackets in the beginning and rewrite the sentences:

- | | |
|--|---|
| ٦. الْقَمَرُ وَصَبَاحُ (كَأَنَّ) | السَّيَّارَةُ سَرِيعَةٌ (إِنَّ) |
| ٧. الطَّائِرَةُ مُتًا خَرَّةً (لَعَلَّ) | الْفَرِيقَانِ حَاضِرَانِ (إِنَّ) |
| ٨. نَحْنُ هَرَمْنَا طَائِفَتَيْنِ (إِنَّ) | الطَّالِبَتَانِ نَاجِحَتَانِ (لَيْتَ) |
| ٩. هُوَ صَادِقُ الْوَعْدِ (إِنَّ) | عَامِلُو الشَّرِكَةِ نَشِيطُونَ (إِنَّ) |
| ١٠. خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ (إِنَّ) | أَنْتَ ذَاهِبٌ غَدًا (سَمِعْتُ أَنَّ) |

b. Translate the following into English:

١. فَتَحَ الْجَيْشُ بِلَدَيْنِ.
٢. نَصَرَ اللَّهُ الْمُؤْمِنِينَ.
٣. إِنَّ النُّظَافَةَ مِنَ الْإِيمَانِ.
٤. بَلَّغْنِي أَنْتَ مَرِيضٌ.
٥. أَلشَّمْسُ طَالِعَةٌ لَكِنْ
الْمَطَرُ نَازِلٌ.
٦. لَعَلَّ مُوَظِّفِي الْحُكُومَةِ مُخْلِصُونَ
لِوُطَنِهِمْ.
٧. لَيْتَ الْأَصْوَاتَ مُنْخَفِضَةً.
٨. كَأَنَّ الْجِبَالَ مُتَّصِلَةٌ بِالسَّحَابِ.
٩. لَعَلَّ الْمُشَاهِدِينَ مَوْجُودُونَ فِي
الْمَلْعَبِ.
١٠. إِنَّ مِنَ الْبَيَانِ لَسِحْرًا. (الحديث)

c. Translate into Arabic.

1. Indeed the two friends are sincere.
2. The girl students read the two stories.
3. Verily the cars are beautiful.
4. I wish the students were hardworking.
5. Did he open the panels of the door?
6. May be, the visitors are in the conference.
7. Did you know that the vacation is near?
8. The house is new but the things are old.
9. Indeed, God is with the righteous.
10. Ali is absent today; may be, he has gone home.

d. Read and translate:

١. أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (١:١)
٢. إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
(١٩:٣)
٣. إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ (٥٤:٢)
٤. إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
(١٥٦:٢)
٥. إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ
(١٥:٥١)
٦. إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ
(٥٦:٧)
٧. وَمَا كَفَرَ سُلَيْمَانُ وَلِئِنْ
الشَّيَاطِينَ كَفَرُوا (١٠٣:٢)
٨. كَانَهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ
(٥٨:٥٥)
٩. إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةٌ وَفِتْنَةُ
أُمِّي أَلْمَالِ (الترمذی)
١٠. إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشُّرْكِ
وَالْكُفْرِ تَرْكُ الصَّلَاةِ (مسلم)

Vocabulary

Text:

فَرِيقٌ	party	وَاجِبٌ	duty
طَائِفَةٌ	group	دَفَاتِرٌ دَفَتَرٌ	register,
تَذْكِرَةٌ	reminder, ticket		note book
مَجَلَّةٌ	journal	فُسَّاقٌ (فُسَّاقٌ) فَاسِقٌ	intransigent,
أَثْمَانٌ (ثَمَنٌ)	price		wicked
الشُّبَّاكُ	window	رَسَبَ (ن) رَسَبَ	to fail
طِبٌّ	medicine	شَكَرَ (ن) شَكَرَ	to thank
عُلُومٌ (عِلْمٌ)	knowledge, science	رُؤَسَاءُ الرُّؤَسَاءِ	president
الْمُنَادَاةُ	conference	عُسْرٌ	adversity, difficulty
عَادِلٌ	Just	يُسْرٌ	facility, prosperity,
ضُ (ض) هَبَطَ	to descend,		ease, relief
	come down	أَخْبَارٌ (أَخْبَارٌ) خَبَرٌ	news
التَّارِخُ	history	الشَّعْرُ	poetry, poem
أَدَبٌ (آدَابٌ) الْآدَابُ	good behaviour,	حِكْمَةٌ	wisdom
صَحِيحٌ	right, correct	سَهْلٌ	easy

Exercises

- a. غَدًا tomorrow
 هَزَمَ (ض) هَزَمَ to defeat
 وَعْدٌ promise
 الشَّرِكَةُ company
- b. صَوْتٌ (أَصْوَاتٌ) sound, voice
 مُنْخَفِضٌ low
 مُتَّصِلٌ touching
 سَحَابٌ cloud
 مُوْظِفٌ employee
 الْحُكُومَةُ government
- c. story
 near
 righteous
- سَرِيعٌ fast
 (مَصَابِيحٌ) مَصَابِيحُ lamp
 مُتَأَخِّرٌ late
 (جُيُوشٌ) الْجُيُوشُ army
 النَّظَافَةُ cleanliness
 (ن) بَلَغَ to reach
 مُشَاهِدٌ spectator
 وَطَنٌ country
 سِحْرٌ spell
 عَظْمَةٌ ، إِجَازَةٌ
 أَثَاثٌ
 (ض) غَابَ is absent
- قِصَّةٌ (قِصَصٌ) vacation
 قَرِيبٌ things
 صَالِحٌ ، مُحْسِنٌ is absent

d.	(عَوَالِم) عَالَمٌ	world	(ن) كَفَرَ	to deny,
	(شَیَاطِین) شَیْطَانٌ	satan, evil one		be unthankful
	(ض) ظَلَمَ	to wrong,	يَاقُوت	sapphire
		be unjust	مُحْسِنٌ	righteous,
	(أَنفُس) نَفْسٌ	self		benevolent
	رَاجِعٌ	returning	مَرَجَانٌ	corals
	الْمُتَّقِي	pious, God-fearing	فِتْنَةٌ	ordeal,
	(عُيُون) عَيْنٌ	spring, eye		temptation
	تَرَكَ	leaving	الشُّرُكُ	associating some -one with God

LESSON EIGHT

Adjective, Which and How Many

.Adjective (الصِّفَةُ)

In Arabic the adjective comes after the noun it qualifies, and agrees with it in every respect: (1) definiteness or indefiniteness, (2) gender, (3) number, and (4) case:

1. in respect to definiteness and indefiniteness (التَّعْرِيفُ وَالتَّنْكِيسُ):

مَلِكٌ عَظِيمٌ	a great king
الْحَاكِمُ الْعَادِلُ	the just ruler
خَالِدُ الْقَائِدِ	commander Khalid

(Note the slight change in the way of writing the *tanwīn* in the third example. When the *tanwīn* of *dammah* is followed by the definite article only one *dammah* of the *tanwīn* is retained at its place, and for the other نِ is substituted. This is to facilitate reading.)

2. in respect to gender (التَّنْكِيسُ وَالتَّائِيدُ):

جَوَابٌ صَحِيحٌ	a right answer
الْقِصَّةُ اللَّزِيذَةُ	the interesting story

3. in respect to number (الْمُتَنَّى 'الْجَمْعُ'):

The examples above in (1) and (2) are of singular nouns. The duals and the plurals are given below.

1. dual (الْمُتَنَّى)

سَيْفَانِ قَاطِعَانِ	two sharp swords
السَّفِينَتَانِ الْكَبِيرَتَانِ	the two big boats

2. plural (الْجَمْعُ)

مَسِيحِيُّونَ أَمْرِيكِيُّونَ	American Christians
الْمُسْلِمَاتُ الْمُحْصَنَاتُ	the married Muslim women

3. When the plural noun is a non-rational being: an animal, a plant, or a material substance, its adjective is usually a feminine singular, irrespective of the gender of the noun.

أُسْدٌ هِنْدِيَّةٌ	Indian lions
--------------------	--------------

أَشْجَارٌ مُثْمِرَةٌ

fruit-bearing trees

الْفَوَاكِهُ النَّاضِجَةُ

ripe fruits

4. in respect to case (الرَّفْعُ وَالنَّصَبُ وَالْجَرُّ):

a. nominative (الْمَرْفُوع)

جَاءَ سَعْدُ الصَّادِقِ الْأَمِينُ

Sa'd the true and the trustworthy has come.

نَزَلَ يَفْرِيحَانَا عَلَيمَانِ كَبِيرَانِ

Two great scholars have come to our village.

كَثُرَ فِي الْمَدِينَةِ رِجَالٌ فَاضِلُونَ
وَنِسَاءٌ فَاضِلَاتٌ

There are many learned men and women in the city.

b. accusative (الْمَنْصُوب)

أَكَلْتُ عِنَبًا حُلُومًا شَامِيًا
قَرَأَ زَيْدٌ كِتَابَيْنِ صَغِيرَيْنِ
سَهْلَيْنِI ate sweet Syrian grapes.
Zayd read two small easy books.

مُنِحُوا جَائِزَاتٍ فَخْرَاتٍ

They were given some grand prizes.

c. genitive (الْمَجْرُور)

مَنْ رَفَعَهُ إِلَى دَرَجَةٍ عَالِيَةٍ

Who raised him to a higher grade?

هَذِهِ كَلِمَاتُ حَكِيمَيْنِ عَالِمَيْنِ

These are the words of two learned philosophers.

هُوَ أَحَدُ الطَّبَّاخِينَ الْمَاهِرِينَ

He is one of the expert cooks.

2. The adjective, whether it qualifies the construct (الْمُضَافُ) or its genitive (الْمُضَافُ إِلَيْهِ), comes after the genitive.

a. qualifying the genitive

هَذِهِ مَقَالَةٌ كَاتِبٍ عَظِيمٍ

This is the article of a great writer.

الرِّيَاضُ عَاصِمَةُ الْمَمْلَكَةِ
السُّعُودِيَّةِ

Riyadh is the capital of the Saudi kingdom.

b. qualifying the construct (الْمُضَافُ)

هَذَا جَامِعُ الْمَدِينَةِ الْكَبِيرِ

This is the big mosque of the city.

هَذِهِ كَنِيسَةُ الْبَلَدِ الْجَدِيدَةِ . This is the new church of the country.

Since the construct (الْمُضَافُ) is definite in some sense its adjective has also to be definite.

In the examples above (2: a, b) one can be certain whether the adjective qualifies the construct (الْمُضَافُ) or the genitive (الْمُضَافُ إِلَيْهِ) by comparing its gender and case with those of the construct and the genitive. It qualifies the one with which it agrees in different respects.

c. Some cases, however, may be ambiguous. For example, this sentence:

تِلْكَ رِسَالَةٌ مِنْ وَزِيرِ الْمَلِكِ الْكَبِيرِ

This can be translated as:

1. This is a letter from the minister of the great king, and,

2. This is a letter from the great minister of the king.

3. The Interrogative أَيُّ and كَمْ

a. أَيُّ and its feminine أَيَّةٌ mean which or what. They are used as a construct (الْمُضَافُ) with the noun or the pronoun they refer to.

أَيُّ كِتَابٍ هَذَا؟ What book is this?

أَيَّةُ قَرْيَةٍ هَذِهِ؟ What village is this?

أَيُّكُمَا أَصْغَرُ؟ Which of you is younger?

مِنْ أَيِّ بَلَدٍ أَنْتَ؟ Which country are you from?

b. كَمْ (how many) is used in different ways:

كَمْ دِرْهَمًا عِنْدَكَ؟ How many dirhams have you?

كَمْ مِنْ كِتَابٍ قَرَأْتَ؟ How many books did you read?

فِي كَمْ دَقِيقَةٍ وَصَلْتَ الْمَطَارَ؟ In how many minutes did you reach the airport?

فِي كَمْ دَقِيقَةٍ كَتَبْتَ الْجَوَابَ؟ In how many minutes did you answer?

The rule is that كَمْ is followed by a singular noun in the accusative (منصوب) as in (1). But when مِنْ intervenes between كَمْ and its noun as in (2) the latter is put in the genitive

(مجرور). However, if a preposition precedes كَمْ, its noun may be genitive or accusative as in (3).

c. At times, كَمْ is used for exclamation, e. g.

كَمْ مِنْ رَجُلٍ صَالِحٍ قُتِلَ How many nice men have
فِي الْحَرْبِ! been killed in the battle!

4. Summary of the Grammar:

1. The adjective comes after the noun it qualifies and agrees with it in all respects.
2. But if the noun is a non-rational being and plural, the adjective is usually feminine singular. In other respects, it agrees with the noun.
3. In a construct combination, the adjective always comes after the genitive and agrees with the construct (مُضَاف) or the genitive (المضاف إليه) whichever it qualifies.
4. The interrogative أَيُّ (which) and its feminine أَيَّْة are used with their nouns in a construct form.
5. The noun that كَمْ (how many) qualifies is singular accusative. But when مِنْ intervenes it is put in the genitive (مجرور). However, when a preposition or adverb precedes كَمْ it may be either accusative or genitive.

Exercises 8

a. Translate into English:

- | | |
|--|------------------------------|
| ٨. السَّيِّدَاتُ الْمُسْلِمَاتُ | ١. مَاءٌ سَائِلٌ |
| ٩. الرُّجَالُ الشَّاكِرُونَ | ٢. أَلْبُونُ الْأَحْمَرُ |
| ١٠. النِّسَاءُ الصَّابِرَاتُ | ٣. الْمَدِينَةُ الطَّيِّبَةُ |
| ١١. جِبَالٌ عَالِيَةٌ | ٤. وَبَيْرَانِ كَبِيرَانِ |
| ١٢. مَجَلَّاتٌ مُصَوَّرَةٌ | ٥. تَفَاحَتَانِ خَامِصَتَانِ |
| ١٣. الْمَلَابِيسُ الْفَاحِشَةُ | ٦. هَارُونَ الْمَلِكُ |
| ١٤. الْمَوْعِظَةُ الْحَسَنَةُ النَّافِعَةُ | ٧. عَائِشَةُ الْفَاضِلَةُ |

b. Fill in the blanks with the words given at the end, putting proper signs on them:

- | | |
|--------------------------------------|--------------------------------|
| ٤. كَمْ _____ فِي جَيْبِكَ؟ | ١. أَيُّ _____ هَذَا؟ |
| ٥. كَمْ _____ أَخَذْنَا؟ | ٢. أَيَّْة _____ هَذِهِ؟ |
| ٦. كَمْ مِنْ _____ فِي الْجَامِعَةِ؟ | ٣. إِلَى أَيُّ _____ ذَهَبُوا؟ |

٧. مِنْ أَيَّةٍ _____ أَنْتَ؟
٨. بَعْدَ كَمْ _____ رَجَعْتُمْ مِنْ
السَّفَرِ؟

words:

بَلَد	مَدِينَة	شَهْر	رِيَال	طَالِب
قَرْيَة	يَوْم	دُولَار		

c. Translate into English

- | | |
|--|---|
| ١. هَذَا مَثَلُ مَا لَوْفَ. | ٧. أَكَلْنَا وَجَبَاتٍ سَرِيعَاتٍ فِي
الْمَطْعَمِ. |
| ٢. هَذِهِ جَرِيدَةٌ يَوْمِيَّةٌ. | ٨. جَلَسَ فِي الْإِمْتِحَانِ السَّنَوِيِّ
جَمَاعَةٌ كَثِيرَةٌ مِنَ الطَّالِبِينَ
وَالطَّالِبَاتِ. |
| ٣. أَلْبَحْرُ الْأَسْوَدُ وَاسِعٌ. | ٩. الدَّلْهِى غَاصِمَةٌ الْهِنْدُ بِهَا آثَارُ
قَدِيمَةٍ مِنْهَا الْقَصْرُ الْأَحْمَرُ
وَالْمَسْجِدُ الْجَامِعُ الْكَبِيرُ. |
| ٤. لِبَيْتِ الْقَوْمِصِ الْإِبْيَضِ. | |
| ٥. فِي الْبَيْتِ صَالَةٌ كَثِيرَةٌ وَغُرَفٌ
وَاسِعَةٌ. | |
| ٦. هَاتَانِ عَيْنَانِ كَثِيرَتَانِ لِقِطَّةٍ
صَغِيرَةٍ. | |

d. Translate into Arabic.

- | | |
|---|---|
| 1. A clear sky. | 7. Which countries did your friend go to? |
| 2. Two expert engineers | 8. How many stories did he read? |
| 3. These are new cars. | 9. What church is this? |
| 4. They played in a big field. | 10. From what gate did they enter? |
| 5. In the city there are two famous universities. | |
| 6. Where are the palaces? | |

e. Put signs

- | | |
|---|---|
| ١. هَذِهِ مُحْكَمَةٌ عَالِيَةٌ | ٤. هِيَ مُلْكَةٌ دَوْلَةٌ عَظِيمَةٌ |
| ٢. تِلْكَ مُحْطَةُ الْبَلَدِ الْجَدِيدَةِ | ٥. الْمَدَارِسُ الثَّانَوِيَّةُ كَثِيرَةٌ |
| ٣. هُوَ ابْنُ أَسْتَاذِ الْجَامِعَةِ الْكَبِيرِ | ٦. هَلْ قَرَأْتَ الْجَرَائِدَ الْأَجْنِبِيَّةَ؟ |

f. Read and translate:

١. تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ (١:١٠)
٢. إِنَّ هَذَا لَسَاجِرٌ مُبِينٌ (٢:١٠)
٣. إِلَّا لِلَّهِ الدِّينُ الْخَالِصُ (٣:٣٩)
٤. إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٢:٣١)
٥. أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ (٣٩:١٢)

٦. اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ (١٢٦:٣٧)
 ٧. أَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ؟ (٨١:٦)
 ٨. كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ (٢٤٩:٢)
 ٩. الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ
 خَيْرٍ (مسلم).

١٠. قَالَ ابْنُ مَسْغُودٍ: سَأَلْتُ رَسُولَ اللَّهِ (ص): أَيُّ الْأَعْمَالِ أَفْضَلُ؟
 قَالَ: الصَّلَاةُ عَلَى وَفْقِهَا. قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: بِرُّ الْوَالِدَيْنِ. قُلْتُ:
 ثُمَّ أَيُّ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ (متفق عليه).

Vocabulary

Text

مُثْمِرَةٌ	bearing frit	حُلُو	sweet
اللَّذِيذَةُ	tasty	(ف) مَنَحَ	to award, give
(أَجْوِبَةُ) جَوَاب	answer	(جَوَائِزُ) جَائِزَةٌ	prize
(فَوَاكِهَةٌ) فَاكِهَةٌ	fruit	فَاخِرَةٌ	grand, glorious
قَاطِعٌ	sharp	(سُفُنٌ) السَّفِينَةُ	boat
دَرَجَةٌ	rank, grade	مَسِيحِيٌّ	Christian
طَبَّاخٌ	cook	مُحَصَّنَةٌ	married
(ك) كَثُرَ	to increase, multiply	(كَلِمٌ) كَلِمَةٌ	word
مَاهِرٌ	expert	مَقَالَةٌ	article, dissertation
أَمِينٌ	trustworthy	نَاصِجٌ	rope
الْجَامِعُ	big mosque	عَاصِمَةٌ	capital
مَمْلَكَةٌ	kingdom	أَصْغَرُ	smaller
(أَسَدٌ) أَسَدٌ	lion	(دَقَائِقُ) دَقِيقَةٌ	minute

Exercises:

a. سَائِلٌ	flowing	خَامِصٌ	savour
(الْوَانُ) اللَّوْنُ	colour	مَلْبَسٌ (مَلَابِسُ)	dress
الْأَحْمَرُ	red	(مُؤَاعِظٌ) مُوعِظَةٌ	advice, counsel
مُصَوِّرَةٌ	with pictures	حَسَنَةٌ	good
تَفَاحَةٌ	apple	الْصَّابِرُ	patient, steadfast
الشَّاكِرُ	thankful	الْفَاخِرَةُ	magnificent

b.	جَيْبٌ (جُيُوب)	pocket	رَجَعَ (ض)	return
c.	مَأْلُوفٌ	known	يَوْمِيَّةٌ	daily
	وَجَبَةٌ	meal	الْأَسْوَدُ	black
	الْمَطْعَمُ	restaurant, hotel	لَبَسَ (س)	to wear, put on
	الْأَبْيَضُ	white	جَمَاعَةٌ	party, group
	السَّنَوِيُّ	annual	جَرَائِدٌ جَرِيدَةٌ	magazine,
	(آثَارٌ) أَثَرٌ	monuments		newspaper
d.	clear	الضَّافِي	famous	شَهِيرٌ
	expert	مَاهِرٌ		
e.	الْأَجْنَبِيُّ	foreign	الثَّانَوِيُّ	secondary
f.	سَاحِرٌ	magician	مُبِينٌ	clear
	(دَوْلٌ) دَوْلَةٌ	state	الْخَالِصُ	sincere, pure
	(فِئَاةٌ) فِئَةٌ	party, group	(ض) غَلَبَ	to dominate
	قَلِيلٌ	small, little	مُتَفَرِّقٌ	different, scattered
	إِذْنٌ	permission	الْقَهَّارُ	All-Dominant
	أَحَبُّ	dearer	(ف) سَأَلَ	to ask, question
	(أَوَّلُونَ) أَوَّلٌ	earlier, first	(أَفْضَلُ) أَفْضَلُ	better
	(أَوْقَاتٌ) وَقْتُ	time	أَحَقُّ	more deserving
	ثُمَّ	then	أَمِنَ	peace
	بِرٌّ	good/kind behaviour	الْقَوِيُّ	strong
	الْجِهَادُ	struggle	(آيَاتٌ) آيَةٌ	sign, verse
	الضَّعِيفُ	weak	أَلَا	verily, is it not, behold

Review Exercises II

a. Fill in the blanks:

1. The noun or pronoun governed by **إِنَّ** and its sisters is ----
2. The noun or pronoun governed by **أَيُّ** is ----
3. The noun that follows **كَمْ** is ----
4. The noun that follows **كَمْ** preceded by a preposition or an adverb is ----
5. Object pronouns are joined with ---- and come before explicit ----
6. Object pronouns when written independently come ---- their verbs or ---- the nouns they strengthen.
7. The final *nūn* of the dual accusative carries ----
8. The final *nūn* of the masculine plural accusative carries ----
9. The final *tā* of the feminine plural accusative carries ----
10. The adjective of the construct comes after ----
11. The adjective of the genitive follows ----
12. Before adding **إِنَّ** or its sister words to a verbal sentence ---- is made ---- and put ----
13. What intervenes between **إِنَّ** and its noun when indefinite is either ---- or ----

b. Fill in the blanks with words given below:

- | | |
|------------------------------------|--|
| ١١. خُلِقَ الْإِنْسَانُ مِنْ — | ١. نَزَلَتِ الطَّائِرَةُ بِ — |
| ١٢. — شَهِدُوا الْقَبْرَ فِي —؟ | ٢. شَرِبْتُ الشَّيْءَ فِي — |
| ١٣. إِنَّ —. اللَّهُ حَقٌّ | ٣. وَجَدَ الطَّالِبُ — صَعْبًا |
| ١٤. لَيْتَ —. نَاصِبَاتٌ | ٤. إِيَّاهُ — فِي السُّوقِ |
| ١٥. كَمْ —. بِهِمْ عِنْدَكَ؟ | ٥. قَرَأْتُ قِصَّتَيْنِ —. مِنَ الْكِتَابِ |
| ١٦. أَيْكُمَا —. مِنَ الْآخِرِ؟ | ٦. حَضَرَ الشَّاهِدَانِ فِي — |
| ١٧. كَأَنَّ —. مَرِيضٌ | ٧. طَبِيبَاتُ الْمُسْتَشْفَى — |
| ١٨. عَلِمْتُ أَنَّ —. مَوْجُودَانِ | ٨. زُرْعَ —. الْأَرْضُ فِي الْحَقْلِ |
| ١٩. لَعَلَّ —. قَرِيبٌ | ٩. —. عَلَيْنَا الصِّيَامُ فِي رَمَضَانَ |
| ٢٠. الْبَغْدَادُ —. الْعِرَاقِ | ١٠. شَرَبُوا —. بِالسُّكَّرِ |

words:

وَعْدٌ، هَلْ، الشَّيْءَ، الْفَلَاحُ، لَوَيْدَتَيْنِ، الْإِخْتِبَارُ، الْمَحْكَمَةُ،
وَجَدْتُ، الْفَنجَانِ، الْوَلَدُ، الصَّبِيحُ، مِنْ، الْمَلْعَبِ، طَيْنٌ،
الْمَطَارُ، مَا هَرَاتُ أَكْبَرُ، الْفَوَاكِهَةُ، كُتِبَ، عَاصِمَةُ، الطَّالِبَيْنِ

c. Correct the following sentences:

١. نَصَرَ خَالِدٌ زَيْدًا ٧. أَيُّ سَيَارَةٍ رَكِبُوا؟
٢. سَمِعَ الطَّالِبِينَ الْمُحَاضِرَةَ ٨. لَيْتَ الْفَلَاحُونَ مُجْتَهِدِينَ
٣. كَتَبَ الْبَاجِثِينَ مَقَالَتَانِ ٩. إِنَّ مَوْطَفُوا الشَّرِكَةَ مُخْلِصِينَ
٤. بَلَكَ آيَاتِ اللَّهِ الْبَيِّنَاتِ ١٠. كَمْ طَالِبٍ فِي صَفِّكَ؟
٥. نَحَرُ مُضْلِحِينَ وَلَا مُفْسِدِينَ ١١. صَرَبُوا إِثَاءً عَلَى ظُلْمِهِ
٦. كَمْ مُعَلِّمُونَ فِي الْجَامِعَةِ؟ ١٢. إِنَّ الْمُنَافِقِينَ لَكَاذِبِينَ

d. Translate into Arabic:

1. Khalid defeated the enemy on his land.
2. They entered the garden and plucked some beautiful flowers.
3. They heard the call from the minaret of the mosque.
4. God made man His deputy on the earth.
5. The girls entered the secondary school.
6. The door of the house was opened and many things were stolen.
7. How many men and women have been killed and how many houses destroyed?
8. I wish people remembered God's blessings on them and were grateful to Him.
9. We knew that they failed in the test and did not pass.
10. He is patient in adversity and thankful in prosperity; he is indeed one of the righteous men.

e. Translate the following verses and hadiths:

١. إِنَّهُ لَفَرَّانٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ (٧٧:٥٦)
٢. وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ (١٧:٣٦)
٣. إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ (٧٥:١١)
٤. إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ مَا لَهُ مِنْ دَافِعٍ (٩٨:٥٢)
٥. مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ (٧:٣)
٦. وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ (٨:٨١)
٧. وَلَهُمْ فِيهَا أَنْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (٢٥:٢)
٨. صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (٢٤:١٤)
٩. الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعٍهَا الْمَرْأَةُ الصَّالِحَةُ (مسلم)
١٠. قَالَ اللَّهُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَلَا يُفْلِكُ

ذَكَرْنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرْنِي فِي مَلَأَ ذَكَرْتُهُ
فِي مَلَأَ خَيْرٌ مِنْهُمْ (متفق عليه)

Vocabulary

b.	مُسْتَشْفَى	hospital		
c.	(آيَات) آيَةٌ	signs	(بَيِّنَة) بَيِّنَات	clear, vivid
	(س) رَكَبَ	to ride	مُفْسِدٌ	mischief maker
	مُصْلِحٌ	righteous, reformer		
d.	defeated	(ض) هَزَمَ	destroyed	(ض) هَدَمَ
	minaret	مَنَارَةٌ	adversity	الْعُسْرُ, الْأَسْرَاءُ
	failed	(ن) زَسَبَ	be thankful	(ن) شَكَرَ
	deputy	(خَلَاُفَ) خَلِيفَةٌ	prosperity	الْيُسْرُ, الْأَسْرَاءُ
	be patient	(ض) صَبَرَ	secondary	الْمُتَوَسِّطَةُ
	denied	(ن) كَفَرَ	blessing	(يَعْمُ) نِعْمَةٌ
	remember	(ن) ذَكَرَ		
e.	مَكْنُونٌ	hidden	(ف) أَخْرَ	others
	مُتَشَابِهَةٌ	ambiguous,		(أُخْرَى. sing.)
	الْمُبِينُ	allegorical	الْبَلَاغُ	preaching
	حَلِيمٌ	clear	الْمَوْتُ وَدَّةٌ	girl buried alive
		clement,	(نُتُوب) ذَنْبٌ	sin
		forbearing	مُطَهَّرَةٌ	chaste, clean
	خَالِدٌ	living for ever	أَوَّاهٌ	compassionate
	كَلِمَةٌ	word	مُتَنِيْبٌ	penitent
	أَصْلٌ	root	وَأَقْعٌ	shall be
	دَافِعٌ	averted		happening
	مُحْكَمَةٌ	clear,	فَرْعٌ	branch
		unambiguous	ظَنٌّ	idea, conjecture
	مَلَأَ	assembly	إِنْ	if
	عَذَابٌ	punishment	(ف) سَأَلَ	to ask, beg,
	إِلَّا	except		question
	صَرَبَ مَثَلًا	to describe a parable	(أَمْيَعَة) مَتَاعٌ	goods, object of delight, commodity

LESSON NINE

Demonstratives and Adverbs of Time and Place

1. Demonstratives (إِسْمُ الْإِشَارَةِ)

Some of the demonstratives like هَذَا، هَذِهِ، ذَلِكَ and تِلْكَ have already been mentioned. The complete list is given below:

الْجَمْعُ	الْمُثَنَّى		الْوَاحِدُ		
	Acc. + Gen.	Nominative			
هَؤُلَاءِ	هَذَيْنِ هَاتَيْنِ	هَذَانِ هَاتَانِ	هَذَا هَذِهِ	M F	لِلْقَرِيبِ For the near
أُولَئِكَ	تَئِيكَ تِئِيكَ	ذَئِكَ تَانِكَ	ذَلِكَ تِلْكَ	M F	لِلبَعِيدِ For the distant

The demonstrative may either be a pronoun or an adjective.

2. Demonstrative Pronoun

- (a)
- | | |
|---------------------------------|-----------------------------|
| هَذَا غَرَابٌ | This is a crow. |
| هَذِهِ حِمَامَةٌ | This is a penguin. |
| ذَئِكَ صَقْرَانِ | Those are two falcons. |
| تَانِكَ نَعَامَتَانِ | Those are two ostriches. |
| هَؤُلَاءِ تَاجِرُونَ صَادِقُونَ | These are honest merchants. |
| أُولَئِكَ فَتَيَاتٌ | Those are young women. |
| هَذِهِ بَقَرَاتٌ سَمِينَاتٌ | Those are fat cows. |
| تِلْكَ كُتُبٌ ثَمِينَةٌ | Those are expensive books. |

The demonstrative in these sentences is a pronoun. It is the subject (المبتدأ) whereas the predicate (الخبر) is an indefinite noun (نَكْرَةٌ) with or without an adjective.

Note that in the first six sentences the gender and the number of the demonstrative is same as those of the predicate. But in the last two sentences the demonstrative is singular feminine while the predicate is plural: بَقَرَاتٌ and كُتُبٌ. The rule is that when the

predicate is non-rational plural the demonstrative subject is singular feminine.

(b) In the following sentences the predicate is a definite noun.

هَذَا عِمْرَانُ	This is Imran.
تِلْكَ زَيْنَبُ	That is Zaynab.
هَذَا هُوَ الْقَدَحُ	This is the glass.
تِلْكَ هِيَ الصُّحُوفُ	These are the plates.
أُولَئِكَ هُمُ الضُّيُوفُ	Those are the guests.

The first two sentences are simple: They have a subject which is a demonstrative pronoun, and a predicate which is a proper noun. In the rest of the sentences, however, there is an additional pronoun between the subject and the predicate. The rule is that when the predicate carries a definite article an appropriate pronoun is introduced between the demonstrative subject and its predicate.

(c) But when the predicate is a construct there is no need of an intervening pronoun.

هَذَا رَئِيسُ الْبَلَدِ	This is the mayor of the city.
هَاتَانِ أُخْتَا سَعْدٍ	These are two sisters of Sa'd.
تِلْكَ مَنَارَتَا الْمَسْجِدِ	Those are the two minarets of the mosque.
هَؤُلَاءِ أَسَاتِذَةُ كُلِّيَّةِ الْهَنْدِ سَةِ	These are the professors of the college of engineering.

(d) The **ك** of **تِلْكَ** and **تِلْكَ** may change according to the pronominal ending of the person who is addressed. For example:

تِلْكَمُ اللَّهُ رَبُّكُمْ	This is Allah, your Lord.
تِلْكَمَ مِصْرُ وَطَنُكُمَا	This is Egypt, your country.

3. Demonstrative Adjective

(a) هَذَا الْكَلْبُ أَحْمَرُ	This dog is red.
هَذِهِ الْقِطْعَةُ بَيْضَاءُ	This cat is white.
تِلْكَ الْبَقَرَتَانِ أَسْمَرَانِ	Those two bulls are brown.
تِلْكَ الْأَحْيَاءُ سَوْدَاءُ	Those regions are black.
هَذِهِ الْعِمَارَاتُ لِهُؤُلَاءِ التُّجَّارِ	These buildings belong to these merchants.

The demonstrative in these sentences is adjective qualifying the noun that follows. Note that the noun which the demonstrative qualifies is a definite noun carrying the definite article.

But in case the noun is a proper noun, the demonstrative adjective follows it, e.g.

خَالِدٌ هَذَا مُحَاسِبٌ فِي شَرِكَةِ الْكَهْرِبَاءِ This Khalid is an accountant in the electric company.

(b) The demonstrative qualifying the genitive (المُضَافُ إِلَيْهِ) comes before it and after its construct (المُضَافُ) as in these sentences:

هُوَ حَفِيدُ هَذَا الشَّيْخِ He is the grandson of this old man.
هِيَ زَمِيلَةُ تِلْكَ الطَّبِيبَةِ She is the colleague of that lady doctor.

(c) The demonstrative qualifying a construct (المُضَافُ) comes after its genitive (المُضَافُ إِلَيْهِ).

هَلْ صَدِيقُ زَيْدٍ هَذَا سَفِيرٌ؟ Is this friend of Zayd an ambassador?
مَاذَا بِيَدِكَ هَذِهِ؟ What is there in this hand of yours?

4. Adverbs of Time and Place (ظُرُفُ الزَّمَانِ وَظُرُفُ الْمَكَانِ)

Adverbs of time and place are expressed in Arabic in three ways:

(a) as *mansüb* (accusative)

جَاءَ صَبَاحاً وَ رَاحَ مَسَاءً He came in the morning and went in the evening.
صَامَ الْمُسْلِمُونَ رَمَضَانَ Muslims fasted in Ramadan.
سَرَقُوا مَالَهُ الْبَارِحَةَ They stole his money last night.
رَجَعْنَا مِنَ السَّفَرِ الْيَوْمَ We returned from the journey today.

(b) as *majrūr* (genitive)

طَلَعَ الْبَدْرُ مِنَ الْغَرْبِ The moon rose from the west.
وُلِدَ عَلِيٌّ قَبْلَ سَنَتَيْنِ Ali was born two years ago.

(c) as *mabni*

أَنَا جَالِسٌ هُنَا I am sitting here.

خَرَجُوا مِنْ هُنَاكَ They went out from there.

Some adverbs of time and place like **بَعْدَ**, **فَوْقَ**, **تَحْتَ**, **خَلْفَ**, **أَمَامَ**, **قَبْلَ**, have been mentioned in lesson four. Of these **قَبْلَ** and **بَعْدَ** behave in a somewhat peculiar way. Look at the following examples:

- | | | |
|-----|---|---|
| (١) | خَرَجُوا قَبْلَ سَاعَةٍ | They went out before an hour. |
| | دَخَلَ هِنْدُ الْبَيْتِ بَعْدَ أُمِّهَا | Hind entered the house after her mother. |
| (٢) | عِلِمْتُ هَذَا الْأَمْرَ مِنْ قَبْلُ | I knew this thing before. |
| | أَكَلْنَا الْعِشَاءَ وَمَا شَرَبْنَا الشَّايَ مِنْ بَعْدُ | We ate dinner and did not drink tea afterwards. |
| (٣) | أَكَلْنَا الْعِشَاءَ وَشَرَبْنَا الشَّايَ مِنْ بَعْدِهِ | We ate dinner and drank tea after it. |
| | بُعِثَ عِيسَى مِنْ قَبْلِ مُحَمَّدٍ (ص) | Jesus was sent before Muhammad |

In the first examples **قَبْلَ** and **بَعْدَ** are used as construct, and are put in the accusative (منصوب).

In the second examples, they are preceded by the preposition **مِنْ** but they are not affected by it, and take *damma*.

In the third examples, **مِنْ** precedes them, but they are used in a construct combination. In this case they are affected by **مِنْ** and are in the genitive.

Look at this expression: **ذَلِكَ الْكِتَابُ**. This may mean 'that is the book', and also 'that book'. In the former case **ذَلِكَ** is used as a pronoun and in the latter as an adjective. To remove that ambiguity and reserve the expression in the former sense, a proper personal pronoun is introduced after the demonstrative, e.g.

ذَلِكَ هُوَ الْكِتَابُ	That is the very book.
ذَلِكَ هِيَ الْآيَةُ	That is the very verse.

Summary of the Grammar

1. Demonstrative pronouns agree with their predicates in gender and number. But when the predicate is a non-rational plural the demonstrative is singular feminine.

2. The predicate of the demonstrative pronoun is either indefinite or a definite noun with *alif lām*, or a construct. In case it carries definite article, a suitable pronoun is introduced between it and the demonstrative subject.
3. Demonstrative adjectives agree with the nouns in all respects. But in case the noun is non-rational plural the demonstrative adjective is singular feminine.
4. When a demonstrative adjective qualifies a construct it comes after the genitive; but when it qualifies the genitive it comes before it and after the construct.
5. Adverbs of time and place are mostly placed in the accusative but some are placed in the genitive or used as *mabni*.

Exercise 9

a. Translate into English:

١. هَذَا كِتَابٌ جَيِّدٌ. ٩. هَلْ سَمِعْتَ أَقْوَالَ هَؤُلَاءِ الْحُكَمَاءِ؟
٢. هَذِهِ مَدِينَةٌ رَاقِيَةٌ. ١٠. سَعِدْتُ هَذَا أَمِيرُ الصُّنْدُوقِ فِي الْبَنكِ.
٣. هَذَانِ وَجْهَانِ نَاحِضَانِ. ١١. هَلْ ذَهَبَ زَمِيلُكَ أَمْسَ؟
٤. هَاتَانِ جَامِعَتَانِ شَهِيرَتَانِ. ١٢. هَلْ أَنْتُمْ مُقِيمُونَ الْيَوْمَ وَمُسَافِرُونَ غَدًا؟
٥. ذَلِكَ خَزَائِنُ الْمَاءِ. ١٣. نَحْنُ مُنْتَظَرُونَ لِلرَّئِيسِ مِنْذُ سَاعَةٍ.
٦. يَلُكُ شَجَرَةُ الرِّيُّوْنِ. ١٤. حُبِسَ ذَلِكَ الْمُجْرِمُ فِي السَّجْنِ سَنَتَيْنِ.
٧. هَؤُلَاءِ مُهَنْدِسُو الزَّرَاعَةِ. كَا وَلَتَيْنِ.
٨. أُولَئِكَ الصَّائِغُونَ الْمَاهِرُونَ.

b. Put signs:

١. من هذا الشاب؟ ٥. خرجوا من هنا قبل قليل.
٢. كيف انت اليوم؟ ٦. مكثنا هناك هنيهة ثم ذهبنا.
٣. اين الولدان الآن؟ ٧. دخل الرجل المطعم ومن قبله زميله.
٤. العدو وراء هذا الجبل. ٨. ما اكلنا عذبا مثل هذا قبل.

c. Translate into Arabic:

1. This is a useful book.
2. That is an interesting story.
3. Those two houses belong to Sa'd.
4. That car of theirs is expensive.
5. Indeed those gardens are beautiful.
6. The sun set in the west and the moon rose from there.
7. We returned home in the evening.

8. I stayed in the office for two hours.
9. They put up in the hotel for a week.
10. She sat with her mother for a while.
11. We heard the voice of that boy before an hour.
12. Who opened the gates of this office yesterday?

1. Read and translate:

١. كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ [٢٩:٥٥]
٢. لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ [٤:٣٠]
٣. هَذَا السَّائِ عَرَبِيٌّ مُبِينٌ [١٠٣:١٦]
٤. ذَلِكَ الْفَضْلُ مِنَ اللَّهِ [٧:٤]
٥. إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ [٣٢:٣١]
٦. لِمَنِ الْمُلْكُ الْيَوْمَ؟ لِلَّهِ الْوَاحِدِ الْقَهَّارِ [١٦:٤٠]
٧. وَمَا جَعَلْنَا لِإِبْرَاهِيمَ مِنْ قَبْلِكَ الْخَلْدَ [٣٤:٢١]
٨. أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ [٥:٣١]
٩. لَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ [٥٨:٣٠]
١٠. إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بِلَادِكُمْ هَذَا [حديث]

Vocabulary

Text:

غُرَابٌ	crow	بَيْضَاءُ (f)	white
حَمَامَةٌ	pigeon	أَسْمَرٌ	brown
صُقُورٌ (صُقُور)	falcon	سَوْدَاءُ (f)	black
نَعَامَةٌ	ostrich	بُيُوتٌ (عِمَارَات)	building
فَتَاةٌ (فَتَاة)	young woman	رَاجِعٌ (ن)	to return
ثَمِينَةٌ	expensive	شَيْخٌ (شَيْخ)	old man
أَقْدَاحٌ (أَقْدَاح)	glass	سُفْرَاءٌ (سُفْرَاء)	ambassador
مَنَارَةٌ	minaret	صَامٌ (ن)	to fast
صُحُونٌ (صُحُون)	plate	الْبَارِحَةُ	last night
مُحَاسِبٌ	accountant	وَلَدٌ (ض)	to beget
الْهَنْدَسَةُ	engineering	سَنَوَاتٌ (سِنِينَ)	year

(بُدُور) البُدُورُ	full moon	رَئِيسُ الْبَلَدِ	mayor of the
(ثِيْرَان) ثَوْرٌ	bullock		city
كَهْرُبَاء	electricity		

Exercises:

a.	مُتَتَبِّرٌ	waiting	صَائِغٌ	gold smith
	كَامِلٌ	perfect	أَمِيرُ الصُّنْدُوقِ	cashier
	رَاقِيَةٌ	developing	أَمْسٌ	yesterday
	(ض) حَبَسَ	to detain,	نَاصِرٌ	fresh, blooming
		put in jail	خَزَانُ الْمَاءِ	water tank
	مُقِيمٌ	resident	الْمُجْرِمُ	culprit
	الرَّيْتُوْنُ	olive	(سُجُون) سِجْنٌ	prison
	الرِّزَاعَةُ	agriculture		
b.	(شَبَاب) الشَّابُّ	young man	هَنِيئَةً	for a while
	(ن) مَكَثَ	to stay	قَلِيلٌ	little
c.	useful	نَافِعٌ	week	(أَسَابِيْعُ) أُسْبُوعٌ
	interesting	لَزِيذٌ	voice	(أَصْوَات) صَوْتٌ
	expensive	(غَالِي) غَالٌ	hour	سَاعَةٌ
	hands	(يَدٌ) الأَيْدِي	put up	(ض) نَزَلَ
	Hotel	(فَنَادِقُ) فُنْدُقٌ	West	الْغَرْبُ
d.	(شُؤُون) شَأْنٌ	business, affair	مُفْلِحٌ	successful, happy
	صَبَّارٌ	very patient	شَكُورٌ	very thankful
	بَشَرٌ	humanity, man	(أَعْرَاض) عِرْضٌ	honour
	هُدًى	guidance	حُرْمَةٌ	sanctity
	الْخُلْدُ	permanence,	(وَمَاء) دَمٌ	blood
		everlasting life	الْقَهَّارُ	Almighty,
	(أُمُور) أَمْرٌ	affair, order		Dominant

LESSON TEN

Imperfect (المضارع)

1. The active imperfect of a verb is formed by adding prefixes and suffixes to it. The imperfect of ذَهَبَ, for example, is given below:

Plural الجَمْع	Dual المثنى	Singular الواحد		Person
يَذْهَبُونَ يَذْهَبْنَ	يَذْهَبَانِ تَذْهَبَانِ	يَذْهَبُ تَذْهَبُ	المذكر المؤنث	الغائب III
تَذْهَبُونَ تَذْهَبْنَ	تَذْهَبَانِ “	تَذْهَبُ تَذْهَبِينَ	المذكر المؤنث	الحاضر II
تَذْهَبُ		أَذْهَبُ	المذكر المؤنث	المتكلم I

Prefixes:

There are four prefixes in all: ن, أ, ت, ي.

- The *yā* is prefixed to all the third person masculines as well as the plural feminine.
- The *tā* is prefixed to third person singular and dual feminine and all second person verbs.
- The *hamzah* is prefixed to first person singular.
- The *nūn* is prefixed to first person dual/plural.

Suffixes:

- The third and second person duals have ان.
- The third and second person plural masculines have وْنَ.
- The third and second person plural feminines have نَ.
- The second person feminine singular has يْنَ.

2. Signs

- All prefixes have *fatḥah* on them.
- The first radical of the verb has *sukūn*.
- The second radical may vary: in some it may have *fatḥah*, in others *kasrah*, and in still others *ḍammah*. For example:

fatḥah

يَسْمَعُ , يَذْهَبُ

kasrah

يَحْسِبُ , يَضْرِبُ

damnah

يَكْرُمُ , يَنْصُرُ

3. Groups (أَبْوَاب)

If the perfect (الماضي) is considered along with the imperfect (المضارع), the verbs may be classified in the following six groups, according to the sign of the second radical.

Group	Perfect	Imperfect	Remarks
1	فَفَتَحَ (ف)	يَفْتَحُ	<i>fathah</i> in both
2	ضَضَرَبَ (ض)	يَضْرِبُ	<i>fathah</i> in perfect, <i>kasrah</i> in imperfect
3	نَنْصَرَ (ن)	يَنْصُرُ	<i>fathah</i> in perfect, <i>damnah</i> in imperfect
4	سَسَمِعَ (س)	يَسْمَعُ	<i>kasrah</i> in perfect, <i>fathah</i> in imperfect
5	حَحْسِبَ (ح)	يَحْسِبُ	<i>kasrah</i> in both.
6	كَكَرُمَ (ك)	يَكْرُمُ	<i>damnah</i> in both.

4. Translating the Imperfect (المضارع)

The imperfect may be rendered in English as present or as future.

1. as present, simple or continuous:

تَطْلُعُ الشَّمْسُ مِنَ الْمَشْرِقِ	The sun rises from the East. The sun is rising from the East.
مَاذَا تَأْكُلُ؟	What do you eat? What are you eating?
هَلْ تَشْرَبُونَ الْقَهْوَةَ؟	Do you drink coffee? Are you drinking coffee?

2. as future, simple or continuous:

نَذْهَبُ إِلَى السُّوقِ بَعْدَ الظَّهْرِ	We will go to the market in the afternoon, or We will be going to the market in the afternoon.
--	---

This sentence may also be rendered in simple present. Hence if you want to specify the future you may prefix سَوْفَ or سَيُ to the imperfect. For example:

سَبَدْهَبُ إِلَى السُّوقِ	We shall go to the market (shortly).
سَوْفَ نَذْهَبُ إِلَى السُّوقِ	We shall go to the market (a little later).

The **سَ** indicates near future as compared to **سَوْفَ**.

3. The imperfect following a perfect may be translated in the following ways:

دَخَلْنَا الْبُسْتَانَ نَنْظُرُ إِلَى

We entered the garden looking at the flowers.

الْأَزْهَارِ
أَخَذْتُ أَقْرَأُ كِتَابَ اللَّهِ

I began (lit. took up) reading the Book of God.

جَلَسُوا فِي الْمَجْلِسِ

They sat in the meeting

يَبْحَثُونَ فِي الْقَضِيَّةِ

discussing (or, and discussed) the problem.

خَرَجَ مِنَ الْبَيْتِ وَهُوَ

He came out from the house

يَضْحَكُ

laughing, or while he was laughing

5. Negative and Interrogative Imperfect

While negative perfect uses **مَا**, the negative imperfect usually uses **لَا**. For example:

لَا أَفْهَمُ قَوْلَكَ

I do not understand your words.

لَا نَأْكُلُ وَلَا نَشْرَبُ نَهَاراً

We neither eat nor drink in day

فِي رَمَضَانَ

during Ramadan.

The interrogative imperfect is formed in the same way as the interrogative perfect. For example:

أَيْنَ تَذْهَبُ؟

Where are you going?

مَاذَا تَعْمَلُونَ فِي الْمَسَاءِ؟

What do you do in the evening?

Note: The verbs, perfect or imperfect, that we are discussing consist of three letters, e.g. ذَهَبَ, سَمِعَ, كَرَّمَ etc. Nothing has been added to them except conjugational signs in the perfect, or the prefixes in the imperfect. We shall be dealing with these simple trilateral verbs till lesson fifteen.

6. Summary of the Grammar

1. There are six groups of three lettered simple verbs. To indicate the group small letters such as (ف), (ض), (ن), (س), (ح), (ك) are used in this book.
2. The imperfect may be translated as present and as future. To specify the future **سَ** or **سَوْفَ** is added, **سَ** for near future, and **سَوْفَ** for distant future.
3. The negative imperfect is usually formed by adding **لَا** to the

affirmative.

4. The interrogative imperfect is formed in the same way as the perfect.

Exercises 10

a. Write the full imperfect conjugation of

(ف) جَعَلَ

(ن) خَرَجَ

(س) شَرِبَ

(ك) غُرِبَ

(ض) رَجَعَ

b. Translate into English:

٦. سَوْفَ تَعْلَمُونَ عَاقِبَةَ أَمْرِكُمْ.

٧. خَرَجْنَا إِلَى الْمَيْدَانِ نَلْعَبُ.

٨. إِذَا حَضَرَ الْعِشَاءُ أَخَذَا

يَاكُلَانِ وَيَشْرَبَانِ.

٩. وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا

وَلَا نَفْعًا [٣:٢٥]

١. يَفْحَصُ الطَّبِيبُ الْمَرِيضَ.

٢. يَحْرِسُ الْخَفِيرُ الْمَنْزَلَ.

٣. تَشْرَفُ الْفَتَاةُ بِأَخْلَاقِهَا.

٤. مَتَى تَغْرُبُ الشَّمْسُ هَذِهِ الْأَيَّامَ؟

٥. مَاذَا تَذُرُ سَيِّئِ، الطَّبُّ أَوْ

الْهَنْدَسَةُ؟

c. Translate into Arabic:

1. She is writing a letter.

2. The stars appear on the sky at night.

3. What will you do after the sun-set?

4. The boys went to the river swimming.

5. These workers work at the farm.

6. This child neither reads nor writes.

7. Will you (women) take tea or coffee?

8. They two shall go shortly to the theatre.

9. She washes the clothes in the washing mashine.

10. We began playing football on the play ground.

d. Put signs:

٥. هل تعمل فاطمة في

المستوصف؟

٦. لا يدخل الجنة نقام

[متفق عليه]

١. لا تملك نفس لنفس شيئا.

٢. الله يحكم بينكم يوم القيمة.

٣. فلم تقتلون أنبياء الله؟

٤. يحرص المسلم على فهم

القرآن

e. Read and translate:

١. أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ [٦٢:١٠]

٢. إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

[١٨:٤٩]

٣. أَقْلًا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ
وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ [٣٠:٨٨]
٤. مَنْ شَكَرَ فَإِنَّمَا يَظْكُرْ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ
[٤٠:٢٧]
٥. كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ [٥٩:٣٠]
٦. لَا يَسْتَرْ عِبْدُ عَبْدًا فِي الدُّنْيَا إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ [مسلم]
٧. إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَامِكُمْ وَلَا إِلَى صُورِكُمْ وَلَكِنْ يَنْظُرُ
إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ [مسلم]
٨. إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ
[٤٤:١٠]
٩. أَأَنْتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ
لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ [٩:٤١]

Vocabulary

Text:

(ح) حَسِبَ	to think, count	(قَضَايَا) الْقَضِيَّةُ	case, problem
(ن) خَرَجَ	to go out	(ن) طَلَعَ	to rise
(س) فَهِمَ	to understand	(ن) نَظَرَ	to see
(س) عَمِلَ	to do, ect	(ف) بَحَثَ	to enquire, research
(ض) جَلَسَ	to sit		
(س) ضَحِكَ	to laugh	(ن) أَخَذَ	to take, begin
الظُّهْرُ	noon		

Exercises:

a. (ف) غَرَبَ	to set	(ض) (ن) حَرَسَ	to guard
b. (ف) فَحَصَ	to examine	(ن) حَضَرَ	to be present
(مَنَازِلُ) مَنْزِلٌ	house	المَيْدَانُ	field
الخَوَّيرُ	watchman	(ك) شَرَفَ	to be respectable
عَاقِبَةُ	result, end	(أَخْلَاقُ) خُلُقٌ	character
(أُمُورُ) أَمْرٌ	affair	(ن) دَرَسَ	to study
(ض) مَلَكَ	to possess	الطُّبُّ	medical science
نَفْعٌ	profit	خَسْرٌ	loss
c. theatre	مَسْرَحٌ	river	(أَنْهَارٌ) نَهْرٌ

at night	لَيْلاً	washing machine	غَسَّالَةٌ
sun-set	الْغُرُوبُ	appear	(ف) ظَهَرَ
work	(س) عَمَلٌ	clothes	(ثِيَاب) ثَوْبٌ
farm	مَرْزَعَةٌ	to swim	(ف) سَبَحَ
d. يَوْمُ الْقِيَامَةِ	Day of Resurrection		
(الْأَنْبِيَاءُ) نَبِيٌّ	prophet	نَمَّامٌ	caluminator
(ن) حَكَمَ	to decide, judge,	(ض) أَحْرَصَ	to be eager
	rule	مُسْتَوْصَفٌ	clinic
e. (أَوْلِيَاءُ) وَلِيٌّ	friend, gaurdian	خَوْفٌ	fear
بَصِيرٌ	seer	عَمَلٌ	act, work
إِبِلٌ	camels	(ن) سَتَرَ	to hide, cover
(ن) خَلَقَ	to create	(ض) نَصَبَ	to erect
(صُورٌ) صُورَةٌ	face, picture	(ف) طَبَعَ	to seal
أَلَا	oh! yes, indeed	(قُلُوبٌ) قَلْبٌ	heart
(ن) حَزَنَ	to grieve	الَّذِينَ	those who
(س) عَلِمَ	to know	شَيْئٌ	any thing,
(أَنْدَادٌ) نَدٌّ	equal	كَيْفَ	how
(ن) شَكَرَ	to be thankful,	(ن) كَفَرَ	to deny,
	thank		be ungrateful
(ض) ظَلَمَ	to wrong	(أَجْسَامٌ) جِسْمٌ	body
(ف) سَطَحَ	to spread	(عَوَالِمٌ) عَالَمٌ	world
(صُورٌ) صُورَةٌ	picture	الْغَيْبُ	hidden, secret

LESSON ELEVEN

Passive Imperfect, Agreement between Subject and Verb

1. Passive Imperfect (المضارع المجهول)

Passive imperfect is formed by putting *dammah* on the prefix, and *fathah* on the second radical of the active imperfect if it does not already have it. For example:

Active	Passive
يَفْتَحُ	يُفْتَحُ
تَضْرِبُ	تُضْرَبُ
أَنْضِرُ	أُنْضَرُ

The whole passive imperfect conjugation of the verb ضَرَبَ is given below:

Plural الجَمْع	Dual المثنى	Singular الواحد		Person
يُضْرَبُونَ	يُضْرَبَانِ	يُضْرَبُ	M	الغائب III
يُضْرَبِينَ	تُضْرَبَانِ	تُضْرَبُ	F	
تُضْرَبُونَ	"	تُضْرَبُ	M	الخاص II
تُضْرَبِينَ	"	تُضْرَبِينَ	F	
نُضْرَبُ		أُضْرَبُ	M F	المتكلم I

The passive imperfect of all other groups is the same, there is no difference at all.

To put a sentence with an active imperfect verb into one with a passive imperfect, the same rule is followed as has been stated in the case of the perfect.

2. Agreement between Subject and Verb

Usually the verb comes before the subject, but it may also come after the subject.

a. The Verb preceding the Subject

1. In case the verb comes before the subject it is always singular, irrespective of the number of the subject. But the

masculine subject has masculine verb, and the feminine subject has feminine verb.

Examples:

Masculine

ذَهَبَ الْوَلَدُ

ذَهَبَ الْجَمَلُ

ذَهَبَ الْوَلَدَانِ / الْجَمَلَانِ

ذَهَبَ الْأَوْلَادُ

Feminine

ذَهَبَتِ الْبِنْتُ

ذَهَبَتِ النَّاقَةُ

ذَهَبَتِ الْبَنَاتَانِ / النَّاقَتَانِ

ذَهَبَتِ الْبَنَاتُ

However, when the subject is a conventional feminine like *الأرض*, *الشمس*, *الهند* the verb may be masculine. For example:

طَلَعَ الشَّمْسُ

and

طَلَعَ الشَّمْسُ

But the feminine is preferable.

2. When the subject is an irregular plural of a rational being, the verb may be either masculine or feminine. For example:

قَالَ الرَّجَالُ or قَالَتِ الرَّجَالُ Men said.

قَالَ الْمَلَائِكَةُ or قَالَتِ الْمَلَائِكَةُ Angels said.

قَالَ النِّسْوَةُ or قَالَتِ النِّسْوَةُ Women said.

The same is true about the collective plural.

قَالَ النَّاسُ or قَالَتِ النَّاسُ People said.

قَالَ الْقَوْمُ or قَالَتِ الْقَوْمُ The community said.

But if the subject is the plural of a non-rational being, the verb must be feminine in either gender.

ذَهَبَتِ الْجَمَالُ The (he) camels went away.

ذَهَبَتِ النُّوقُ The (she) camels went away.

b. The Verb following the Subject

When the verb follows the subject, it must agree with the subject in number as well as gender.

الْمُعَلَّمُ ذَهَبَ / يَذْهَبُ الْمُعَلَّمَةُ ذَهَبَتْ / تَذْهَبُ

الْمُعَلَّمَانِ ذَهَبَا / يَذْهَبَانِ الْمُعَلَّمَتَانِ ذَهَبَتَا / تَذْهَبَانِ

الْمُعَلَّمُونَ ذَهَبُوا / يَذْهَبُونَ الْمُعَلَّمَاتُ ذَهَبْنَ / يَذْهَبْنَ

الرِّجَالُ ذَهَبُوا / يَذْهَبُونَ النِّسْوَةُ ذَهَبْنَ / يَذْهَبْنَ

الْقَوْمُ ذَهَبُوا / يَذْهَبُونَ

However, a non-rational irregular plural subject, whether masculine or feminine, must have a feminine singular verb.

النُّوُيْ ذَهَبَتْ / تَذْهَبُ الْجَمَالُ ذَهَبَتْ / تَذْهَبُ

- c. In sentences where one verb precedes the subject and another follows it, each verb will be governed by the rules which apply to it. For example:

أَكَلَ خَالِدٌ الْغَدَاءَ ثُمَّ خَرَجَ

Khalid ate lunch then went out.

جَاءَ الزَّائِرِينَ وَنَزَلَ بِالْفُنْدُقِ

The visitors came and put up at the hotel.

فَتَحَ الْأَطْفَالُ كُتُبَهُمْ وَقَرَأُوا

The boys opened their books

صَفَحَاتٍ مِنْهَا

and read some pages from them.

خَرَجَتِ الْبَنَاتُ يَلْعَبْنَ

The girls went out playing.

أَخَذَ الْفَلَّاحُونَ يَحْرُثُونَ

The farmers began ploughing

الْأَرْضَ

the land.

ذَهَبَ الْقَوْمُ إِلَى الْحَدِيقَةِ

People went to the garden

يَقْطِفُونَ الْأَزْهَارَ

picking up flowers.

3. لَ and قَدْ for emphasis

To emphasize a perfect or an imperfect verb لَ and قَدْ are often used. For example:

لَوْ عَلِمَ لَذَهَبَ مَعَكَ

Had he known he would have certainly gone with you.

إِنِّي لَا أَعْرِفُ رَأْيَهُ

Surely, I know his view.

قَدْ جَاءَ تَكْمٌ بَيِّنَةٌ مِنْ رَبِّكُمْ

Indeed a clear proof has come to you from your Lord.

(٧٣:٧)

الْفَلَّاحُ قَدْ يَأْكُلُ بِعَرْقِ جَبِينِهِ

The farmer does eat by the sweat of his forehead.

But لَ is used only with the perfect, e.g.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

Indeed, We have created man into toil and struggle.

(٩٠:٤)

At times قَدْ may carry the sense of 'sometimes'. For example:

قَدْ يَصْدُقُ الْكُذُوبُ

The liar sometimes tells the truth.

4. Summary of the Grammar

1. The passive imperfect of all simple three-lettered verbs are formed by putting *dammah* on the prefixes and *fathah* on the

second radical.

2. When the verb precedes the subject it is always singular, but masculine for masculine subject, and feminine for feminine subjects.
3. However the verb for a conventional feminine, irregular plurals and collective plurals may be either masculine or feminine singular.
4. For non-rational plurals, whether masculine or feminine, the verb has to be feminine singular.
5. When the verb comes after the subject it follows the latter in gender and number; however, in case of a non-rational plural subject it is singular feminine.
6. *Lām*, *qad* and *laqad* are used to emphasize verbs: the first two in the case of perfect as well as imperfect, but *laqad* in the case of perfect only.

Exercises 11

- a. Write the full imperfect conjugation of the following verbs:

(ف) خَدَعَ, (س) حَفِظَ, (ن) ذَكَرَ, (ض) كَشَفَ.

- b. Change into passive imperfect:

٥. التَّجَارَةُ تَجْلِبُ الْمَنَفَعَةَ.

٦. هَلْ تَنْصُرُونَ الظَّالِمِينَ؟

٧. أَغَصِرُ الْبُرْتَقَالُ لِلشَّرْبِ.

٨. يَنْحَرُونَ الْإِيْلَ وَيَذْبَحُونَ الْبَقَرِ.

١. يَرْكَبُ النَّاسُ الْخَيْلَ.

٢. الصَّبَاغُ يَصْبِغُ الْمَلَابِسَ.

٣. هُوَ يَحْفِظُ الْقُرْآنَ.

٤. يَبْسُطُ اللَّهُ الرُّزْقَ وَيَقْدِرُ.

- c. Translate into English:

٦. مِنَ الْقَلِيلِ يَجْمَعُ الْكَثِيرُ.

٧. عِنْدَ الشَّدَائِدِ يُعْرِفُ الْإِخْوَانُ.

٨. يُمْنَعُ الضَّعِيفُ مِنْ ظُلْمِ الْقَوِيِّ

٩. يُحْشَرُ النَّاسُ مِنْ قُبُورِهِمْ

وَيُرْجَعُونَ إِلَى رَبِّهِمْ.

١٠. سَيُعْقَدُ الْإِجْتِمَاعُ فِي الْيَوْمِ

الْعَاشِرِ مِنَ الشَّهْرِ الْقَادِمِ.

١. لَا تَظْلُمُونَ وَلَا تُظْلَمُونَ

٢. الْأَسْرُ يُكْتَمُ وَلَا يُكْشَفُ.

٣. الْأَصُوفُ يَلْبَسُ فِي الشِّتَاءِ

وَالْقُطُنُ فِي الصَّيْفِ.

٤. الطُّلَّابُ النَّاجِحُونَ سَيُفْتَحُونَ

الشَّهَادَةَ بَعْدَ أُسْبُوعٍ.

٥. وَرَدَتْ الْمَوَاشِي النُّهْرَ تَشْرَبُ

الْمَاءَ.

- d. Translate into Arabic.

1. People are taking tea.

2. The girls go to the school, and read and write.

3. Dogs sleep in the day and wake in the night.
4. The mice run away from the cat.
5. The murderer will be hanged tomorrow.
6. His enemy shall be killed.
7. The cloth is spun from the cotton.
8. You will be saved from calamity.
9. Indeed You do play much and work little.
10. The culprits will be put in jail.

e. Read and translate:

١. لَا يُسْئَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْئَلُونَ [٢٣:٢١]
٢. وَلَعَذَابُ الْآخِرَةِ أَكْزَىٰ وَهُمْ لَا يُنْصَرُونَ. [١٦:٤١]
٣. يُحْشَرُ النَّاسُ عَلَىٰ يَنَابِئِهِمْ [حديث]
٤. لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ [البخارى]
٥. لَا تُنْكَحُ الْمَرْأَةُ عَلَىٰ عَمَّتِهَا وَلَا عَلَىٰ خَالَتِهَا [حديث]
٦. مَثَلُ الْيَتِيمِ الَّذِي يَذْكُرُ اللَّهَ فِيهِ وَالْيَتِيمِ الَّذِي لَا يَذْكُرُ اللَّهَ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ [مسلم]
٧. وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ [٤٧:١٠]
٨. لَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ [٦٢:٢٣]
٩. قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ [٤:٥٠]
١٠. وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ [١٢٣:٢]

Vocabulary

Text:

(مَرْأَةً) نِسْوَةٌ	women	(نَوَى) نَوَى	she camel
(رَأْيَ) الرَّأْيِ	view, opinion	(جَاءَ) جَاءَ	come
(نَ) صَدَقَ	to tell truth	عَرَقَ	sweat
جَبِينٌ	forehead	كَبَدٌ	toil, struggle
كَذُوبٌ	liar	(بَيِّنَاتٌ) بَيِّنَةٌ	clear froof

Exercises:

- | | | | |
|----------------|------------|-------------|---------------------|
| a. (فَ) خَدَعَ | to deceive | (ضَ) كَشَفَ | to unveil, disclose |
| b. الْخَيْلَ | horses | (ضَ) جَلَبَ | to bring, fetch |

	الصَّبَاغُ	dyer	مَنَافِعُ (مَنْفَعَةٌ)	profit
	صَبَغَ (ف)	to dye	عَصَرَ (ض)	to squeeze
	الْبُرْتَقَالُ	orange	رَكَبَ (س)	to ride, mount
	بِجَارَةٍ	trade	شَرِبَ	drinking
	ذَبَحَ	to slaughter	قَدَرَ (ض)	to decree, restrict
	نَحَرَ (ف)	to slaughter		
c.	كَشَفَ (ض)	to reveal	عَرَفَ (ض)	to know, recognize
	حَسَرَ (ن)	to raise	كَثِيرٌ	much
	شِدَايُدُ (شِدَايِدُ)	calamity, difficulty	شَهَادَةٌ	degree
	أَسْرَارٍ (سِرٌّ)	secret	كَتَمَ (ن)	to hide, conceal
	وَرَدَ (ض)	to come in, arrive	الصُّوفُ	wool
	مَاشِيَةٌ (مَوَاشِي)	cattle	الْقُطْنُ	cotton
	الْشِّتَاءُ	winter	الصَّيْفُ	summer
	مَنَحَ (ف)	to award	قُبُورٌ (قَبْرٌ)	grave
	عَاشِرٌ	tenth	اجْتِمَاعٌ	meeting, gathering
	عَقَدَ (ض)	to hold, contract		
d.	sleep	يَنَامُ نَامَ (ف)	culprit	مُجْرِمٌ
	wake	سَهَرَ (ف)	spin	حَلَجَ (ن)
	mice	الْفُئْرَانُ (فَأْر. sing.)	save	حَفِظَ (س)
	hanged	صَلَبَ (ن)	run away	هَرَبَ (ن)
	calamity	الْمُصِيبَةُ	put in jail	سَجَنَ (ن)
	much	كَثِيرٌ	little	قَلِيلٌ
e.	أَخْزَى	more humiliating	بَيَّأْتُ (بَيَّاتٌ)	intention, motive
	لَدَغَ (ن)	to bite	شَعَرَ (ن)	to realize
	جُحْرٌ	hole	مَرَّةً	once, one time
	نَطَقَ (ض)	to speak	سَأَلَ	to question
	قَضَى (ض)	to decide	لَدَى	with, near
	قِسْطٌ	justice	حَيٌّ	alive
	نَقَصَ (ن)	to decrease, lessen	مَيِّتٌ	dead
	نَكَحَ (ض)	to marry	أَزَلَّةٌ (ذَلِيلٌ)	weak, mean
	حَفِظَ	guard		

LESSON TWELVE

Imperative and Vocative

1. Imperative

The imperative is a command or request to do (الأمر) or not to do (النهي) something, and is essentially directed to the second person. But it is sometimes used for the third person also. We will discuss its essential form first.

a. Positive Imperative (الأمر)

The positive imperative is formed by

- (1) changing the prefix *tā* of the imperfect into *hamzah*, and
- (2) putting *sukūn* on the last letter of the masculine singular, and dropping *nūn* from all others except the feminine plural.

For example:

المضارع (Imperfect) تَفْعَلُ تَفْعَلَانِ تَفْعَلُونَ تَفْعَلِينَ تَفْعَلْنَ
الأمر (Pos. Imperative) افْعَلْ افْعَلَا افْعَلُوا افْعَلِي افْعَلْنَ

Note that an *alif* is added at the end of the masculine plural: افْعَلُوا.

Rule of *Jazm*:

This operation of putting *sukūn* on the last letter of the masculine singular in the imperfect and dropping the last *nūn* except from the feminine plural is called the rule of *jazm*.

The sign of the prefix *hamzah*:

The prefix *hamzah* in the positive imperative (الأمر) has a *kasrah* in all the four groups of verbs: فَتَحْ, ضَرْبْ, سَمِعْ and خَسِبْ. But in نَصْرُ and كَرُمُ groups it has *ḍammah* instead of *kasrah*, as the imperfect of these verbs has *ḍammah* on the second radical.

<u>Imperative</u>	<u>Imperfect</u>	<u>Group</u>
افْتَحْ	يَفْتَحُ	فَتَحْ
اسْمَعْ	يَسْمَعُ	سَمِعْ
اضْرِبْ	يَضْرِبُ	ضَرْبْ
اخْسِبْ	يَخْسِبُ	خَسِبْ
انْصُرْ	يَنْصُرُ	نَصْرْ

أَكْثَرُ

يَكْثُرُ

كَثُرَ

b. Negative Imperative (النَّهْيُ)

The negative imperative is formed by

- (1) prefixing the negative لا and
- (2) applying the rule of *jazm* to the imperfect.

For example:

المُضَارِع (Imperfect) تَفْعَلُ تَفْعَلَانِ تَفْعَلُونَ تَفْعَلِينَ تَفْعَلْنَ تَفْعَلْنَ
 النَّهْيُ (Neg. Imp.) لَا تَفْعَلْ لَا تَفْعَلَا لَا تَفْعَلُوا لَا تَفْعَلِي لَا تَفْعَلَا لَا تَفْعَلْنَ

The negative imperative (النَّهْيُ) of all the groups of verbs is made in the same way. However, the sign that they have on the second radical of the imperfect is maintained, e.g. لَا تَسْمَعْ, لَا تَكْثُرْ, لَا تَنْصُرْ, لَا تَحْسِبْ, لَا تَضْرِبْ

c. Third Person Imperative

The negative imperative (النَّهْيُ) of the third person from فَعَلَ is as follows:

المذكر: (M) لَا يَفْعَلْ لَا يَفْعَلَا لَا يَفْعَلُوا

المؤنث: (F) لَا تَفْعَلْ لَا تَفْعَلَا لَا يَفْعَلْنَ

The positive imperatives (الأمر) of the third person, as well as both the imperatives of the first person will be discussed under the heading 'jussive' in the next lesson.

2. The Vocative

Following ways are followed in addressing people:

a. يَا وَلَدُ! هَلْ أَبُوكَ حَيٌّ؟ Boy ! Is your father alive?

يَا خَالِدُ! ارْجِعْ إِلَى بَيْتِكَ O Khalid! Return to your house.

يَا مَرْيَمُ! أَصْدُقِي وَ لَا تَكْذِبِي Mary! Speak the truth, and don't lie.

يَا رِجَالُ! اعْبُدُوا رَبَّكُمْ O people ! Worship your Lord.

يَا بَنَاتُ! احْفَظْنَ دُرُوسَكُمْ O girls! Remember your lessons.

b. أَيُّهَا الْإِنْسَانُ! أَشْكُرْ وَلَا تَكْفُرْ Man! Be grateful and don't be ungrateful.

يَا أَيُّهَا النَّاسُ! لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ O people! Despair not of the mercy of God.

أَيُّهَا السَّيِّدَةُ! لَا تَحْزَنِي وَلَا تَخَافِي Lady ! Grieve not and fear not.

- c. يَا عَبْدَ الرَّحْمَنِ! مَاذَا تَفْعَلُ?
O Abd al-Rahman! What are you doing?
يَا أَصْحَابَ الْمَالِ! لَا تَسَخَرُوا مِنَ الْفُقَرَاءِ
O people of money! Do not mock the poor.
عِبَادَ اللَّهِ! إِنَّ اللَّهَ يَأْمُرُكُمْ بِالْعَدْلِ وَالْإِحْسَانِ
Servants of God! God commands you to be just and kind.
d. يَا ظَالِمًا! عَاقِبَةُ الظُّلْمِ
O tyrant! The end of tyranny is self-destruction.
خُسْرَانٌ
O neglectful of learning! Guard against regretting.
يَا لَاهِيًا عَنِ الدِّرَاسَةِ!
O neglectful of learning! Guard against regretting.

The rules of addressing may be summarised as follows:

1. When the noun addressed is one word and represents some specific person or persons, with or without a definite article, as we have in the examples of the first two categories, it is *marfū'* with only one *ḍammah*.
2. When the addressee is a construct (مضاف), as we have in the examples of the third category, it is *manṣūb*.
3. When the addressee is not some specific person or persons, but a class of people in general as we have in the sentences of the fourth category, it is *manṣūb*, a singular noun with a *tanwīn* of *fathah*.
4. If the addressee carries the definite article the vocative particle (حرف النداء) that is used is *يا أيها* or *يا أيها* in the case of masculine and *يا أيها* or *يا أيها* in the case of feminine addressee. But when it does not carry the definite article only *يا* is used. That, too, is often dropped. We say:
Our Lord! وَلَيْدًا هَلْ أَبُوكَ حَيٌّ؟ خَالِدًا! ارجع إلى بيتك
5. When the genitive of a construct is a first person singular pronoun it is dropped giving the construct the sign of *kasrah*; e.g. *يا قوم* instead of *يا قومي*

يا قوم! إفعلوا الخير O my people! Do good.

3. Summary of the Grammar:

1. The imperative is essentially directed to the second person, and is formed from the imperfect.

2. The positive imperative (الأمر) is formed by replacing the prefix of the imperfect with *hamzah* with *kasrah*, and applying the rule of *jazm*. In case of نَصَرَ and كَرَّمَ group of verbs, however, the *hamzah* of the imperative has *dammah*.
3. The negative imperative (النهي) is formed by adding لا in the beginning and applying the rule of *jazm* to the imperfect.
4. The rule of *jazm* means to put *sukūn* on the last letter of the masculine singular, and drop *nam* from other imperfect verbs except the feminine plural.
5. For addressing rules, see the rules summarized above.

Exercises 12

- a. Give the complete positive imperative (الأمر) from the following verbs:
(ض) جَلَسَ (ن) تَخَلَّ (س) عَلِمَ
- b. Give the complete negative imperative (النهي) from the following verbs:
(ف) نَصَحَ (ح) حَسِبَ (ن) طَلَبَ
- c. Translate into English:

١. يَا زَيْدُ! اِخْلَعْ نَعْلَيْكَ.
٢. يَا حَالِدُ! لَا تَقْرُبْ مِنَ الْمَعَاصِي.
٣. يَا فَاطِمَةُ! افْتَحِي كِتَابَكَ وَاقْرَأِي مِنْهُ.
٤. يَا بَنَاتُ! اجْلِسْنَ مَعِيَ وَاسْمَعْنَ حِكَايَتِي.
٥. أَيُّهَا الرِّجَالُ! اِعْمَلُوا مَعَ أَزْوَاجِكُمْ بِالْمَعْرُوفِ.
٦. يَا ابْنَ أَجَى! لَا تَصْحَبِ الْأَشْرَارَ.
٧. اَلْبَسُوا ثِيَابًا جَدِيدَةً وَاخْرُجُوا إِلَى صَلَاةِ الْعِيدِ.
٨. يَا حَاكِمَا عَلَى النَّاسِ! اِعْمِلْ بَيْنَهُمْ وَلَا تَظْلِم.
٩. إِخْوَانِي! اضْبِرُّوا وَلَا تَجْرَعُوا.
١٠. يَا لَأَعْيَيْنَ بِالنَّارِ! اِحْذَرُوا مِنْهَا.

- d. Translate into Arabic:

1. Do not go to the university; it is closed today.
2. O policeman! Catch hold of this bandit.
3. O drinkers of wine! Beware of its results in this life and in the next.
4. O people of the Book! Read the word of God day and night.
5. O my Lord! Forgive me and have mercy on me.

6. Do not feel sorry for them; verily, they are wicked.
7. My brothers! Enter this land and seek God's blessing.
8. Open the door, and sit down quietly.
9. O students! Read and don't play.
10. One community should not mock at the other.

e. Put signs (إِغْرَاب):

١. ارحموا ضعفاءكم.
٢. افتح الباب إذا سمعت الدق.
٣. اقرء كتابكما واحفظا قواعد النحو.
٤. اعبدى الله وافعلى الخير.
٥. احذر دعاء المظلوم.
٦. لا تحزن إن الله معنا.

f. Read and translate:

١. اَعْلَمُوا أَنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهُوَ [٢٠:٥٧]
٢. إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ [٥١:٣]
٣. لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ [٣٧:٤١]
٤. رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ [٣٠:٢٩]
٥. يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ [٢٦:٣٨]
٦. يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ [٤٣:٣]
٧. اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ [حديث]
٨. رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ [١٢٨:٢]
٩. لَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ غَايِهِمْ هَذَا [٢٨:٩]
١٠. يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ [٧١:٣]

Vocabulary

Text:

كَثُرَ (ك)	to multiply	يَخَافُ. خَافَ	to fear
عَبَدَ (ن)	to worship	الرَّحْمَنُ	the Most Merciful
صَاحِبٌ (أَصْحَاب)	friend, possessor	سَخِرَ (س)	to mock
يَأْمُرُ-أَمَرَ	to order	خُسْرَانٌ	loss
لا هي	neglectful	كَذَبَ (ض)	to lie
خَزِرَ (س)	to fear, avoid	حَزِنَ (س)	to grieve

(ف) قَنَطَ	to despair, be disappointed	الْتَدَامَةُ	shame, regret
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Exercises:

b.	(ف) طَلَبَ	to call, demand	(ف) نَصَحَ	to wish well, advise
c.	(ف) خَلَعَ	to take out	(أَشْرَار) شَرِيرٌ	wicked
	(يَعَال) نَعْلٌ	shoe	(س) صَجِبَ	to join the
	(عَوَاقِبُ) غَاقِبَةٌ	result, end		company of
	(أَعْيَاد) أَلْعِيدُ	Id	(ض) عَدَلَ	to do justice
	خُسْرَانٌ	loss	(مَعَاصِي) مَعْصِيَةٌ	sin,
	لَكِنْ	but		disobedience
	(ف) جَزَعَ	to lament	(س) قَرِبَ	to approach,
	(أَزْوَاج) زَوْجٌ	wife, husband, pair	مَعْرُوفٌ	commonly recognised good
d.	People of the Book word community	أَهْلُ الْكِتَابِ كَلَامٌ (أَقْوَام) قَوْمٌ (أُمَّة) أُمَّةٌ	catch hold of bandit wine policeman to have	(ض) قَبِضَ عَلَى (أَصْوَص) إِيضٌ خَمْرٌ (شُرْطَة) شُرْطَى
	to forgive	(ض) غَفَرَ	mercy on quietly	(س) رَجِمَ يَهْدُوهُ
e.	(ضَعِيف) ضَعْفَاءُ	weak	النَّحْوُ	grammar
	الدَّقِ	knock	(قَوَاعِد) قَاعِدَةٌ	rules, principles
	مَظْلُومٌ	oppressed	(ادْعِيَّة) دُعَاءٌ	prayer
f.	إِنَّمَا	indeed	لَعِبَ	play
	لَهْوٌ	pastime	حِرَاطٌ	path, way
	مُسْتَقِيمٌ	straight	الَّذِي	he who
	(ن) سَجَدَ	to prostrate	بَيْنَ	between
	(ن) قَنَتَ	to submit to, to obey	(ف) رَكَعَ	to bow
	ذُرِّيَّةٌ	progeny	مُسْلِمٌ	obedient
	بَاطِلٌ	untruth, falsehood	(ض) لَبَسَ	to confuse
	عَامٌ	year	الْمَسْجِدُ الْحَرَامُ	the Holy Mosque (at Mecca)
	مُفْسِدٌ	mischief-maker		

Review Exercises-III

a. Translate the following into Arabic:

1. I put sugar in tea and mix it with spoon.
2. Where do you live, behind this tall building or that?
3. How many times do you take coffee during the day?
4. May be our guests stay for two weeks and then go out.
5. He puts on the coat, because it is cold outside.
6. With whom does your colleague play chess?
7. Will you come back in one month or two months?
8. Do not speak what you do not know.
9. Why don't you carry umbrella in the sun?
10. Clothes are made from wool and cotton.
11. Insects transfer diseases from man to man.
12. What do you do in your leisure time?
13. We hear with our ears, see with our eyes, and work with our hands.
14. Look at this peacock; it is very beautiful.
15. Our Lord! Help us against our enemies.

b. Translate the following passage into English:

وَصَلَ عَلِيٌّ مِنَ الْهِنْدِ إِلَى مَطَارِ جَدَّةَ لِأَدَاءِ الْعُمْرَةِ فَوَجَدَ صَدِيقَهُ خَالِدًا فِي أَنْتِظَارِهِ، فَرَكِبَا السَّيَّارَةَ إِلَى مَكَّةَ. عِنْدَ وُضُولِهَا قَالَ خَالِدٌ: هَذِهِ مَكَّةُ الْمُكْرَمَةُ، وَهَذَا بَيْتُ اللَّهِ الْحَرَامِ. وَبِئْسَ الْكَعْبَةُ الْمَشْرِفَةُ قَبْلَةَ الْمُسْلِمِينَ فِي جَمِيعِ أَنْحَاءِ الْعَالَمِ. وَذَلِكَ بَابُ السَّلَامِ. وَهَذَا مَقَامُ إِبْرَاهِيمَ، وَهَذَانِ الْمَكَانَانِ: الصُّفَا وَالْمَرْوَةُ يُسْعَى بَيْنَهُمَا الْحُجَّاجُ، وَهَاتَانِ الْمُعْتَدَتَانِ مِنْ مَّاوِنِ الْبَيْتِ الْحَرَامِ يُسْمَعُ مِنْهُمَا الْأَذَانُ لِكُلِّ صَلَاةٍ، وَهَؤُلَاءِ الْمُسْلِمُونَ طَائِفُونَ، وَأُولَئِكَ الْمُسْلِمَاتُ طَائِفَاتٌ بِالْكَعْبَةِ.

وَبَعْدَ آدَاءِ الْعُمْرَةِ مَكَتَ عَلِيٌّ بِمَكَّةَ أَسْبُوعًا عِنْدَ خَالِدٍ ثُمَّ رَجَعَ إِلَى الْهِنْدِ.

c. Put signs and translate:

تصنع القهوة من البنّ، يسكب الماء في الإناء، ثم يوضع على النار. فإذا غلى الماء رفع الإناء وطرح فيه جزء من البنّ. ثم يمزج البنّ بالماء بالمعلقة، ثم يوضع الإناء على النار مرة ثانية، فينضج ما فيه. و تمزج القهوة بالسكر أحيانا وكثيراً ما تشرب بدونه.

d. Fill in the blanks with the words given below. Put them in their proper cases:

١. اسْرِحِ الْجِصَانَ يَا ———. ٥. يَا أَيُّهَا ——— اِرْحَمُوا عَلَى
٢. يَا ——— اِشْهَدَا بِالْعَدْلِ. الْحَيَوَانَ.
٣. غَرَبَتِ الشَّمْسُ يَا ———! ٦. يَا ——— اِحْذَرِ الْمَعْصِيَةَ
٤. ——— نَسَأَ لَكَ الْعَقُوقَ وَالْعَاقِبَةَ. ٧. يَا ——— لَا تَلْعَبِ بِالنَّارِ.

Words:

شاهدان ' غائِثَة ' صائِمون ' الناس ' غلام ' اللّهُمَّ ' عبدالله

e. Read and translate:

(الف)

١. يَا عِبَادِ (ي) لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ. [٦٨:٤٣]

٢. يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْخَمِيدُ [١٥:٣٥]

٣. مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُمْ يَمْهَدُونَ

[٤٤:٣٠]

٤. يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ

غَافِلُونَ [٧:٣٠]

٥. لَا تَقْنَطُوا مِّن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ

هُوَ الْغَفُورُ الرَّحِيمُ [٥٣:٣٩]

٦. لَا تَنْفَعُ الشِّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أُوذِنَ لَهُ [٢٣:٣٤]

٧. إِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ. [١٤٦:٢]

٨. وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ [٢٢:٣٦]

(ب)

قُلْ يَا أَيُّهَا الْكَافِرُونَ - لَا أَعْبُدُ مَا تَعْبُدُونَ - وَلَا أَنْتُمْ عَابِدُونَ مَا

أَعْبُدُ - وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ - وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ. لَكُمْ

بَيْنَكُمْ وَبَيْنَ دِينِ - [٦:١٠٩]

f. Read and translate these hadiths:

١. اللّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قَوْتًا [متفق عليه]

٢. لَا تَشْرَبِ الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ [ابن ماجه: ٢٢٧١]

٣. لَا تَحْلِفُوا بِالطَّوَاغِي وَلَا بِأَبَائِكُمْ [ابن ماجه: ٢٠٩٧]

٤. الْبَسُوا الثِّيَابَ الْبَيضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ [ابن ماجه: ٣٥٦٧]

٥. ثَلَاثٌ لَا يَمْنَعُن: الْمَاءُ وَالْكَلَا وَالنَّارُ [ابن ماجه: ٢٤٧٣]

Vocabulary

a.	chess	شَطْرَنْج	to mix	(ن) مَرَج
	umbrella	مِظَلَّة	knife	سِكِّين
	insect	حَشَرَات (حَشْرَة)	coat	سِتْرَة
	disease	(أَمْرَاض) مَرَض	outside	فِي الْخَارِج
	peacock	طَاوُوس	to transfer	(ن) نَقَلَ
	stay	(س) لَبِث	liesure time	فَرَاغ
	to live, reside	(ن) سَكَنَ	spoon	مُلَقَّعة
b.	أداء	to perform	(أُمْكِنَة) مَكَان	place
	عُمْرَة	Umrah	(ف) سَعَى	to run
	مَطَار	airport	(حَاجٌّ s.) حُجَّاج	pilgrim
	إِنْتَظَار	waiting	(مَآئِنُ) مِئْدَنَة	place to call for prayer
	وُصُول	arrival	طَائِف	one who goes round the Ka'ba
	الْمُشْرِفَة	honoured	(نَحْوُ s.) أَنْحَاء	part, side, direction
	الْمُكْرَمَة	glorious	قِبْلَة	the object in which direction prayer is offered.
	(ن) مَكَت	to stay		
	مَقَام	the place of standing		
	سَلَام	peace		
	جَمِيع	all		
c.	(أَجْزَاء) جُزْء	part	الْبَبْنُ	coffee beans
	(ف) سَكَبَ	to pour	مَرَّةً ثَانِيَةً	second time
	إِنَاء	pot	(ف) نَضَجَ	to be ripe
	كَثِيرًا مَّا	often	(جِئْنُ s.) أَحْيَانُ	times
	(س) غَلَى	to boil	لُور	without
	(ف) طَرَحَ	to drop		
d.	صَائِمٌ	one who fasts	(ف) سَرَحَ	to set free
	غُلَامٌ	boy	جَصَان	horse
	(س) شَهِدَ	to witness	الْعَافِيَة	safety
			العَفْوُ	forgiveness

e.

(ف) مَهَّدَ (الف)	to pave the way	ظَاهِرٌ	apparent
فَرَّقَ	party	(س) قَبِطَ	to despair, lose hope
(ن) فَطَرَ	to create	غَافِلٌ	unaware, negligent
(دَنَبَ. s.) دُنُوْبٌ	sin	(ف) شَفَعَ	to recommend
(س) اِذِنَ	to permit		

(ب) مَا	what, that which	(يَدِينِي) دِينِي	my religion,
عَابَدُ	worshipper	(the ya has been dropped)	

f. اَلْ	family	(طَوَاعِي) طَاغِيَةٌ	greatly
اَطْهَرُ	more clean		intransigent
اَطْيَبُ	better	قُوْت	sustenance
اَلْكَأُ	grass, pasture	مِفْتَاحٌ	key
شَرُّ	evil	(ض) حَلَفَ	to swear
ثَلَاثٌ	three	(س) اَلْبَسَ	to wear

LESSON THIRTEEN

The Jussive and the Subjunctive

The Jussive (المُضَارِعُ الْمَجْزُومُ) with *li*

The jussive (المُضَارِعُ الْمَجْزُومُ) with *li* (لِ) gives the sense of an imperative. Look at these sentences:

1. لِيَلْزَمْ الْمَرِيضُ الْفِرَاشَ The patient should keep to the bed.
2. لِيَقْرَأَ الدَّرْسَ وَلِيَكْتُبَاهُ They (two) should read the lesson and write it.
3. إِذَا حَكَمُوا فَلْيَعْدِلُوا وَلَا يَظْلِمُوا When they rule they should do justice and not do injustice.
4. لِنَصْبِرْ فِي الْبَلَاءِ وَلَا نَجْزِعَ We should be patient in distress and not lament.
5. لَا أَحْضُرِ الْإِجْتِمَاعَ I must attend the meeting.
6. لَتَحْذَرْ عَدُوَّكَ Beware of your enemy.

The complete jussive conjugation of the verb كَتَبَ is given below:

Plural الْجَمْعُ	Dual الْمُثْنَى	Singular الْوَاحِدُ		
يَكْتُبُوا يَكْتُبْنَ	يَكْتُبَا تَكْتُبَا	يَكْتُبُ تَكْتُبُ	M F	أَلْغَائِبُ III Person
تَكْتُبُوا تَكْتُبْنَ	“ “	تَكْتُبُ تَكْتُبِي	M F	أَلْحَاضِرُ II Person
نَكْتُبُ		أَكْتُبُ	M F	أَلْمُتَكَلِّمُ I Person

To form a jussive apply to it the rule of *jazm* to the imperfect.

However, when ل comes after قَ or فَ it drops *kasrah* and takes *sukun*, as in the sentences 1 and 2: وَلِيَكْتُبَاهُ and فَلْيَعْدِلُوا.

Note that ل is applied only to the positive jussive not to the negative. You may simply apply the rule of *jazm* for negative

as we have done in sentences 3 and 4 : لا يَطْلُمُوا and لا نَجْزُعْ .

2. The Jussive with *lām* and *lamma*

The jussive with *lām* and *lamma* gives the sense of negative perfect. For example:

لَمْ يَشْرَحِ الْمَعْلَمُ الدَّرْسَ	The teacher did not explain the lesson.
لَمْ يَخْرُجَا مِنَ الْمَصْنَعِ إِلَّا بَعْدَ الْغُرُوبِ	They (two) did not come out from the factory except after the sunset.
أَكَلُوا وَلَمْ يَشْبَعُوا	They ate but were not satisfied.
لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ	Faith has not yet entered into your hearts.

3. The Subjunctive (المُضَارِعُ الْمَنْصُوبُ)

The subjunctive imperfect (المُضَارِعُ الْمَنْصُوبُ) is almost the same as the jussive (المُضَارِعُ الْمَجْزُومُ) except in two things. One, it does not take ل , and the other, whereas the jussive has *sukūn* on the last letter, it has *fathah*. The subjunctive ضَرَبَ, for example, is given below.

Plural الجَمْعُ	Dual الثَّمَنِي	Singular الواحد		
يَضْرِبُوا	يَضْرِبَانِ	يَضْرِبُ	M	الْغَائِبُ
يَضْرِبْنَ	تَضْرِبَانِ	تَضْرِبُ	F	III Perso
تَضْرِبُوا	”	”	M	لِخَاضِرٍ
تَضْرِبْنَ	”	تَضْرِبِي	F	II Perso
تَضْرِبُ		أَضْرِبُ	M	لَمُتَكَلِّمٍ
			F	I Perso

4. Uses of the Subjunctive

The subjunctive form is used after the particles

أَنْ	that
لِ، لِأَنَّ، كَيْ، لِكَيْ	so that, in order that
حَتَّى	till, until
إِذَنْ	then
فَ	therefore, then

These words are called the instruments of *naṣb* (الأدوات) since they put the imperfect in the state of *naṣb* (النَّاصِبَة).

Following are some sentences to illustrate their use:

أَلَوْا جِبْ عَلَيْنَا أَنْ نَصْدُقَ	It is a duty on us that we speak the truth.
فَتَحْتُ الْبَابَ لِيَدْخُلُوا الْبَيْتَ	I opened the door that they may enter the house.
ذَهَبْتُمْ إِلَى الدِّيْوَانِ لِأَنْ تَشْهَدُوا	You went to the court in order that you may witness.
إِشْرَبِ الدَّوَاءَ كَيْ يَنْفَعَكَ	Take medicine so that it cures you.
رَجَرْتُهُمْ لِكَيْلَا يَعُودُوا إِلَى الْكُذِبِ	I scolded them so that they should not lie again.
لَا أَزَالُ أَعْمَلُ حَتَّى أُبْلَغَ الْمَرَادَ	I will go on working till I reach the goal
لَا تَكْسَلْ فَتَنْدَمَ	Don't be lazy, otherwise you would regret.
إِذَا يَفْرَحَ الْفَلَّاحُونَ وَيَحْرُثُوا أَرْضَهُمْ	Then the farmers would be happy and till their ground.

Another use of the subjunctive is with *لَنْ*, which makes it an emphatic negative future. For example:

لَنْ أَغْدِرَ أَحَدًا	I will never betray anyone.
لَنْ يَدْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ	They will never enter the holy land
لَنْ تَجْلِسَ مَعَ الْفَاسِقِينَ	You will never sit with the wicked.

5. Summary of the Grammar

1. The jussive is formed by applying the rule of *jazm* to the imperfect.
2. The jussive with *لَمْ* or *لَمَّا* makes a negative perfect.
3. The subjunctive is same as jussive except that it takes *fathah* instead of *suktn*.
4. The subjunctive with *لَنْ* makes an emphatic negative future.

Exercises 13

a. Give the complete jussive conjugation of the verbs:

(ض) غَدَرَ , and (ف) جَمَعَ

b. Give the complete subjunctive conjugation of the verbs:

(س) لَبَسَ and (ن) شَكَرَ

c. Translate into English:

١. لِنَتَّصِرُ جَارَنَا وَلَا نَخْذُلُهُ. ٧. لَا تَبْسُطُ إِلَيَّ يَدَكَ لِتَقْتُلَنِي.
٢. لَا يَنْقُضُ أَحَدٌ عَهْدَهُ. ٨. لَنْ تَبْلُغَ الْمَجْدَ حَتَّى تُلْعَقَ الصَّبْرَ.
٣. لَا تُدْرَسُ الْهَنْدَسَةُ-الْكَهْرِبَائِيَّةُ. ٩. لَا تَكْذُوبْ فَتَكْسُدَ تِجَارَتَكَ.
٤. لَنْ يَخْرُجُوا إِلَى الْقِتَالِ أَبَدًا. ١٠. أَرْنَتْ لَهُمْ لِيَلْعَبُوا وَلِيُفْرَحُوا.
٥. تِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ. ١١. هَلْ دَخَلْتَ الْبُسْتَانَ لِكَيْ تَقْلِفَ الثَّمَارَ؟
٦. عَلِمْتُ مَا لَمْ تَعْلَمْ أَنْتَ وَلَا زَوْمِيكَ. ١٢. لَمْ تَرَسُبْ أُخْبِي فِي الْامْتِحَانِ.

d. Translate into Arabic:

1. He did not go to his country in the vacation.
2. They did not understand any sentence.
3. The grocer has not opened his shop yet.
4. Let them (men) play football.
5. I will not look at you ever.
6. You (women) must not go to the war.
7. I opened the window so that the air may come in.
8. We did not study Arabic language before.
9. The merchant would like his trade to flourish.
10. The students must not go out of the class before the bell.

e. Put signs:

١. ليلبس هذا الخاتم. ٤. أخوه لن ينجح أبدا.
٢. لنطلب رضوان الله. ٥. لم يقبض أحد على اللص.
٣. لن تخرجى فى المطر. ٦. لا يسخر قوم من قوم.

f. Read and translate:

١. إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا [٥٢:٢٦]
٢. لَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا [١٤١:٤]

٣. وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا [٢١:٣٠]

٤. أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ مِنْ عِبَادِهِ [١٠٤:٩]

٥. لَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ [١٢١:٦]

٦. لَنْ تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ [٣:٦٠]

٧. وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ [٤٠:٢٤]

٨. أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا [٤:٢٩]

٩. أَلَمْ آعْهُدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ

عَدُوٌّ مُبِينٌ وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ [٦١:٦٠-٣٦]

Vocabulary

Text:

(س) لَزِمَ	to stick to	(ف) شَرَحَ	to explain
فِرَاشٌ	bed	الْمَصْنَعُ	factory
الْبَلَاءُ	distress, calamity	(س) شَبِعَ	to eat to one's
(ن) حَضَرَ	to be present, attend		satisfaction
الدِّيْوَانُ	court	(ف) نَفَعَ	to profit
(أَدْوِيَّة) دَوَاءُ	medicine	(ن) رَجَرَ	to scold
(س) كَسِلَ	to be lazy, idle	يَعُودُ عَادَ	to return to
(س) نَدِمَ	to regret	إِذَنْ	then, so
(س) فَرِحَ	to be happy, to	يَزَالُ زَالَ	to vanish
	rejoice	لَا يَزَالُ	to continue
(ض) غَدَرَ	to betray, deceive	الْمُرَادُ	the desired goal
الْمُقَدَّسُ	holy	(س) جَنَعَ	to lament

Exercises:

a. (س) لَبَسَ	to wear	(ف) جَمَعَ	to gather
c. (ن) خَذَلَ	to foresake, betray	(ن) سَكَنَ	to live
(ن) نَقَضَ	to break	(ن) بَسَطَ	to spread, extend
الهِندَسَةُ	engineering	(س) لَعِقَ	to lick
الكهربائية	electrical	(ن) كَسَدَ	to be dull, stagnate
أَبَدًا	ever	يَأْذَنُ أَوْ	to permit
(مَسَاكِينُ) مَسْكَنُ	residence, house	تِجَارَةً	trade

	مَجْد	glory	(ن) رَسَبَ	to fail
d.	vacation	عُطْلَةٌ	grocer	بَقَّالٌ
	sentence	جُمْلَةٌ	bell	جَرَسٌ
	flourish	(ف) زَهَرَ, (س) رَجَحَ	class	(فُصُول) فَصْلٌ
e.	خَاتَمٌ	ring	(ض) قَبِضَ عَلَى	catch hold of
	رِضْوَانٌ	pleasure, approval	(س) سَخِرَ	to mock
f.	(ف) طَمَعَ	to hope, desire	(ض) سَبَقَ	to exceed, to excel
	سَبِيلٌ	way, path, access	(س) عَهَدَ	to promise, pledge
	(خَطَايَا) خَطِيئَةٌ	fault, mistake		to enjoin, impose
	(ن) سَكَنَ	to feel safe,	(س) قَبِلَ	to accept
		secure, peace	التَّوْبَةُ	repentance
	(أَرْحَام) رَحِمٌ	blood relation	(سَيِّئَةٌ s. سَيِّئَات)	evil deeds or
	بَنَى آدَمَ	children of Adam,		experiences
		mankind		

LESSON FOURTEEN

Energetic Imperfect, Negative with m ā̃ and l ā̃

1. Energetic Imperfect

- a. The imperfect (المضارع) has two energetic forms. One is formed by adding double nūn, and the other by adding single nūn at the end.

With double nūn

The full conjugation of كَتَبَ with double nūn is given below:

Plural الجَمْع	Dual المثنى	Singular الواحد	Gen.	Person
يَكْتُبُونَ يَكْتُبَانِ	يَكْتُبَانِ تَكْتُبَانِ	يَكْتُبُ تَكْتُبُ	M F	الغائب III
تَكْتُبُونَ تَكْتُبَانِ	" "	" تَكْتُبُ	M F	الحاضر II
نَكْتُبُونَ		أَكْتُبُ	M F	المتكلم I

With single nūn

The energetic imperfect with single ن has only eight forms: five singulars and three masculine plurals. The conjugation of ضَرَبَ with single nūn is given below.

Plural الجَمْع	Dual المثنى	Singular الواحد	Gen.	Person
يَضْرِبُونَ X	X X	يَضْرِبُ تَضْرِبُ	M F	الغائب III
تَضْرِبُونَ X	X X	" تَضْرِبُ	M F	الحاضر II
نَضْرِبُونَ		أَضْرِبُ	M F	المتكلم I

- b. The energetic imperfect may mean two things:

1. an emphatic future, e.g.

لَنَذْهَبَنَّ غَدًا لِلصَّيْدِ We will certainly go for hunting

لَتُسْأَلُنَّ عَنِ النَّعِيمِ

tomorrow.

You will be certainly asked
about the amenities.

2. an imperative, e.g.:

لَتَأْمُرُنَّ بِالْمَعْرُوفِ
لَأَشْكُرَنَّ لِمَصْنُوعِكَ

You must enjoin upon the good.

I must be grateful for your favour

Note that you have to add *lām* (ل) to the verb in both the cases

2. The Negative

The usual words for the negative are مَا and لَا.

a. مَا

1. مَا with a nominal sentence

مَا الدُّنْيَا إِلَّا فَايِنَةٌ

The world is nothing but perishable.

مَا ذَلِكَ بِسَهْلٍ

That is not easy.

مَا عِنْدِي كِتَابٌ

There is no book with me.

Carefully note the following about the predicate:

* in the first sentence it (i.e. فَايِنَةٌ) comes after إِلَّا and is *marfū'*.

* in the second, it (i.e. سَهْلٍ) comes with a preposition, and is consequently *majrūr*, and

* in the third, it (i.e. عِنْدِي) precedes the مُبْدَأُ

2. مَا usually negates a perfect verb, as you have already learned:

مَا أَكَلْنَا وَمَا شَرَبْنَا

We neither ate nor drank.

But it may also negate an imperfect. For example:

وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ

They do not plot except against
themselves.

(١٢٣:٦)

b. لَا

1. In a verbal sentence, لَا is used only with the imperfect and its modifications: imperative, jussive and subjunctive. Examples:

لَا أَعْلَمُ الْغَيْبِ

I do not know the hidden.

لَا تَسْجُدُوا لِلشَّمْسِ

Do not adore the sun.

لَا تَقْتُلَنَّ أَحَدًا بِغَيْرِ الْحَقِّ

Never kill anyone without just cause.

2. In a nominal sentence, it is used in different ways, e.g.,

لَا يَرُهُمْ عِنْدِي وَلَا دِينَارٌ I have neither a dirham nor a dinar.
 Note that the مُبْتَدَأُ of لَا never takes the definite article. Note also that in the sentence here the مَبْدَأُ is *marfū'*.

3. But in the following sentences the مُبْتَدَأُ is *mansūb*. We make the مَبْدَأُ *mansūb* when we want to negate the whole class of an object. For example:

لَا رَجُلٌ فِي الدَّارِ There is no man whatsoever in the house.

لَا إِلَهَ إِلَّا اللَّهُ There is no god at all other than Allah.

لَا شَكَّ فِيهِ There is absolutely no doubt about it.

3. Summary of the Grammar

1. There are two energetic forms of the imperfect; one with doubled *nūn*; and the other with single *nūn*. The former has all conjugational forms, the latter has only eight of them.
2. Both are used with a prefix لَ .
3. مَا usually negates a perfect verb, but it may also negate an imperfect verb.
4. When مَا is used with a nominal sentence its predicate (الْخَبَرُ) is either *marfū'* or *majrūr* with preposition بِ, or it precedes the subject (المُبْتَدَأُ). Its مَبْدَأُ may be definite as well as indefinite.
5. لَا negates an imperfect verb.
6. In a nominal sentence, لَا is followed only by an indefinite subject (مَبْدَأُ), which may be *marfū'* or *mansūb*. In the latter case, it is meant to negate the whole class of the subject.

Exercises 14

- a. Write the whole energetic conjugation with doubled *nūn* of the verbs: حَسِبَ (س) and عَلِمَ .
- b. Give the whole energetic conjugation with single *nūn* of the verbs: طَلَبَ (ن) and دَفَعَ (ف).

c. Translate into English:

١. وَاللَّهُ مَا هُوَ بِعَاقِلٍ
٢. لَا حَاجَةَ لِي إِلَيْهِ
٣. لَا أَخَ لِعَلِيٍّ وَلَا أُخْتٍ
٤. لَا وَرَعَ كَالْكَفِّ وَلَا حُسْنَ
كَحُسْنِ الْخُلُقِ
٥. مَا الْحَاضِرُونَ فِي الْمَوْ تَمَرٍ
إِلَّا الضُّيُوفُ
٦. مَا عِنْدَنَا أَرْضٌ نَزْرَعُ فِيهَا
٧. لَتَسْتَعْرَنَ عَلَى عُيُوبِ النَّاسِ
٨. لَا سَأَلَنَّهُمْ عَنْ هَذَا الْخَبَرِ
٩. لَا تَنْقُضَانِ عَهْدَ كُفَا
١٠. لَا تَسْخَرَنَّ بَعْضُكُمْ مِنْ
بَعْضٍ

d. Translate into Arabic:

1. There is no fruit on the tree.
2. He is not a liar.
3. There is no man or woman in the house.
4. She is neither learned nor intelligent.
5. Patients must take medicine.
6. You (men) must go out from this town.
7. People must not worship idols.
8. We must not drink wine.
9. They (two men) must be present at the court tomorrow.
10. The murderer must be hanged before dawn.
11. She neither reads nor writes; she is illiterate.
12. You should know that God is not unaware of your deeds.

Put signs:

١. لَا طَاقَةَ لَنَا الْيَوْمَ [٢٤٩:٢]
٢. مَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ [١٤٤:٢]
٣. وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ [١٧:٣٥]
٤. مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ [٢٠٠:٢]
٥. اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَنَّكُمْ
يَوْمَ الْقِيَامَةِ [١٣:٦٦]

f. Read and Translate:

١. ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ [٢:٢]
٢. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ [الحديث]
٣. لَا غَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ [٤٣:١١]
٤. إِنَّهُ لَقَوْلُ فَضْلٍ وَمَا هُوَ بِالْهَزْلِ [١٤١٣:٨٦]
٥. وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ [١٢٦:٣]
٦. وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ [٨٨:٣٨]

٧. كَتَبَ اللَّهُ لَأَعْلَيْنَ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ [٢١:٥٨]
٨. لَا هِجْرَةَ بَعْدَ الْفَتْحِ وَلَكِنْ جِهَادٌ وَبَيَّةٌ [الحديث]
٩. اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ [الحديث]
١٠. لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ [الحديث]
١١. لَا صَلَاةَ لِمَنْ لَا وُضوءَ لَهُ وَلَا وُضوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ. [ابن ماجة: ٣٩٨]
١٢. وَمَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَتَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ [٢٨:٣١]

Vocabulary

Text:

الْصَيْدُ	hunting	دِرْهَمٌ (دِرْهَم)	dirham
نَعِيمٌ	amentities, comfort	دِينَارٌ (دِنَانِيْن)	dinar
صَنِيعَةٌ	favour, grace	فَانِيَّةٌ	perishable
شُكٌّ (شُكُوْك)	doubt	(ن) مَكْرٌ	to plot against
(ن) أَمْرٌ	to order		

Exercises:

b.	(ف) دَفَعَ	to push, pay	(ن) شَكَرٌ	to thank, be grateful
c.	حَاجَةٌ	need	الْمُؤْتَمَرُ	conference
	وَرَعٌ	piety	(ن) سَتَرٌ	to cover,
	الْكَفُّ	abstinence, restraint		conceal
	حُسْنٌ	beauty, goodness	(عُيُوبٌ) عَيْبٌ	defect
	حُسْنُ الْخُلُقِ	virtue, good behaviour	بَعْضٌ	some
			(عُهُودٌ) عَهْدٌ	pledge
d.	fruit	(أَنْصَانٌ) ثَمَرٌ	idol	(أَصْنَامٌ) صَنَمٌ
	wine	خَمْرٌ	medicine	دَوَاءٌ
	to hang	(ن) صَلَبٌ	town	(بِلَادٌ) بَلَدٌ
	unaware	غَافِلٌ	illiterate	(أُمِّيَّةٌ f.) أُمِّيٌّ
	dawn	الْفَجْرُ	deed	(أَعْمَالٌ) عَمَلٌ

e.	طَاقَةٌ عَزِيزٌ	power, might difficult, strong, honourable, mighty	خَلَاقٌ	share, portion
f.	رَيْبٌ	doubt	حَوْلٌ	power
	قُوَّةٌ	power, might	عَاصِمٌ	saviour
	(جَبَّ) غَلَبَ	to dominate	(أَوْامِرُ) أَمْرٌ	order, affair
	(أَنْبَاءٌ) نَبَأٌ	big news	فَضْلٌ	clear, decided
	(أَحْيَانٌ) حِينٌ	sometime	هَزْلٌ	joke
	هِجْرَةٌ	migration	جِهَادٌ	struggle,
	طَاعَةٌ	obedience		holy war
	مَخْلُوقٌ	creature	عَيْشٌ	life
	بَعْثٌ	resurrection	وُضُوءٌ	ablution
	اسْمٌ	name, noun	خَلْقٌ	creation
	سَمِيعٌ	Hearing	بَصِيرٌ	Seeing

LESSON FIFTEEN

Verbs **كَانَ** and **لَيْسَ** and particles **مَا** and **لَا**

1. **كَانَ**

Incomplete Verbs: Some intransitive verbs require a word or words other than the subject to complete the sense of the sentence. They are therefore called incomplete verbs, and the word or words completing the sense are called complements. In the sentence **كَانَ خَالِدٌ قَائِداً** (Khalid was a commander) **كَانَ** is an incomplete verb and **قَائِداً** is its complement. The subject of **كَانَ** is called the **اسم** of **كَانَ**, and the complement is called its **خَبَرٌ**.

The imperfect of **كَانَ** is **يَكُونُ** and the infinitive is **كَوْنٌ**, being or to be.

The full perfect conjugation is as follows:

Plural الجَمْع	Dual المُثَنَّى	Singular الواحد	Gen.	Person
كَانُوا كُنُّ	كَانَا كَانَتَا	كَانَ كَانَتْ	M F	الْغَائِبُ III
كُنْتُمْ كُنْتُنَّ	كُنْتُمَا كُنْتُمَا	كُنْتَ كُنْتِ	M F	الْحَاضِرُ II
كُنَّا		كُنْتُ	M F	الْمُتَكَلِّمُ I

The imperfect conjugation is:

Plural الجَمْع	Dual المُثَنَّى	Singular الواحد	Gen.	Person
يَكُونُونَ يَكُنُّ	يَكُونَانِ تَكُونَانِ	يَكُونُ تَكُونُ	M F	الْغَائِبُ III
تَكُونُونَ تَكُنُّ	" "	" تَكُونِينَ	M F	الْحَاضِرُ II
يَكُونُ		أَكُونُ	M F	الْمُتَكَلِّمُ I

The positive imperative (الأمر) is:

كُونُوا	كُونَا	كُنْ
كُنَّ	”	كُونِي

The negative imperative (النهي) is:

لَا تَكُونُوا	لَا تَكُونَا	لَا تَكُنْ
لَا تَكُنَّ	”	لَا تَكُونِي

The subjunctive (المضارع المنصوب) is quite regular:

..... يَكُونُ، يَكُونُوا، تَكُونُ، تَكُونَا، يَكُنْ، يَكُنَّ الخ

But in the jussive (المضارع المجزوم) there is some change. The imperfects يَكُونُ، تَكُونُ، أَكُونُ، and نَكُونُ drop their waw in the jussive and become يَكُنْ، تَكُنْ، أَكُنْ and نَكُنْ.

The rest are according to the rule.

2. Uses of كَانَ

a. Look at these sentences:

كَانَ فَيَّصَلُ مَلِكًا كَبِيرًا	Faisal was a great king.
كَانَتِ الْعَائِلَةُ فَقِيرَةً جَدًّا	The family was very poor.
كَانَ الصَّدِيقَانِ مُخْلِصِينَ	The two friends were sincere.
كُنْتُمْ نَائِمِينَ طَوْلَ اللَّيْلِ	You were sleeping all night.

The subject in these sentences (الصَّدِيقَانِ، الْعَائِلَةُ، فَيَّصَلُ) which is called the *إِسْم* of كَانَ comes before the *خَبَر*; and it is *marfū'*. In the last sentence, the subject of كُنْتُمْ is a pronoun (أَنْتُمْ) implicit in it.

The predicate (نَائِمِينَ، مُخْلِصِينَ، فَقِيرَةً، مَلِكًا كَبِيرًا) which is called the *خَبَر* of كَانَ, is *mansūb*.

b. The *إِسْم* of كَانَ coming after its *خَبَر* :

كَانَ فِي الْمَدِينَةِ مُحَدِّثٌ	There was a scholar of hadith in the city.
مَا كَانَ عِنْدَنَا فَقِيهٌ	There was no jurist with us.
لَمْ يَكُنْ فِيهِمْ مُتَكَلِّمٌ	There was no theologian among them.

In these sentences مُحَدِّثٌ and مُتَكَلِّمٌ are the *إِسْم* of كَانَ, and عِنْدَنَا فِي الْمَدِينَةِ and فِيهِمْ are their *خَبَر*. For comparison you may refer to lesson 4: 6,7

c. كَانَ expressing eternal truth:

In the following sentences كَانَ would be better translated in present, as it indicates a truth which is true for all times.

كَانَ اللَّهُ غَفُورًا رَحِيمًا Allah is Forgiving and Merciful.

كَانَ الْإِنْسَانُ عَجُولًا Man is hasty.

d. Past continuous:

كَانَ with an imperfect verb gives the sense of past continuous.

For example:

كَانَ يَعْمَلُ فِي الْمَعْمَلِ He was working in the laboratory.

كَانُوا لَا يَفْقَهُونَ قَوْلًا They were not understanding a word.

كَانَا يَأْكُلَانِ الْغَدَاءَ فِي الْمَطْعَمِ They (two) used to eat lunch at the restaurant.

e. Past perfect:

With a perfect verb, on the other hand, كَانَ gives the sense of past perfect. For example:

كُنْتُ سَمِعْتُهُ مِنْ قَبْلُ I had heard it before.

مَا كُنْتُمْ كَتَبْتُمْ الْوَاجِبَ you had not written the homework.

3. Negative with لَيْسَ

a. لَيْسَ is another incomplete verb behaving just like كَانَ. It means 'is not', and is used in two ways: (1) independently, and (2) with the preposition بِ.

1. independently

لَيْسَ زَيْدٌ خَائِفًا Zayd is not afraid.

لَيْسَتِ السَّمَاءُ غَائِمَةً The sky is not cloudy.

لَسْنَا كَاذِبِينَ We are not liars.

2. With the preposition بِ

لَيْسَ الْجَوُّ بِحَارٍ The weather is not hot.

لَيْسَتِ الْأَرْضُ بِثَابِتَةٍ The earth is not static.

لَيْسُوا بِكَامِلِينَ They are not perfect.

In these sentences the words following ليس like زَيْدٌ and الْجَوُّ are the اسم of ليس and are *marfū'*. The words coming after them like خَائِفًا and بِحَارٍ are خبر; in the first

category they are *manṣūb*, and into the second *majrūr*.

- b. *لَيْسَ* resembles *كَانَ* in another respect also: it declines like *كَانَ*. However, it does not have the imperfect form.

Plural الجَمْع	Dual المثنى	Singular الواحد	Gen.	Person
لَيْسُوا لَيْسْنَ	لَيْسَا لَيْسَتَا	لَيْسَ لَيْسَتْ	M F	الْغَائِبُ III
لَيْسْتُمْ لَيْسُنَّ	لَيْسْتُمَا ”	لَيْسَتْ لَيْسَتْ	M F	الْحَاضِرُ II
لَيْسَنَا		لَيْسْتُ	M F	الْمُتَكَلِّمُ I

4. *مَا* and *لَا* sometimes behave like *لَيْسَ*. For example:

- مَا زَيْدٌ خَطِيبًا Zayd is not an orator.

مَا الْمَعْرُوفُ ضَائِعًا عِنْدَ الْكِرَامِ No good deed is wasted with noble men.

لَا تَفَاحٌ نَا حِنْجَا No apple is ripe.

لَا صِدَاقَةٌ دَائِمَةٌ No friendship is permanent.
- مَا الْإِنْسَانُ بِخَالِدٍ No man shall live for ever.

لَا شَارِعٌ بِوَاسِعٍ وَلَا بِنَظِيفٍ No road is wide nor clean.

Both *مَا* and *لَا* are used independently as well as with the preposition *بِ*. In the first case, their predicate is *manṣūb*; in the second, it is *majrūr* governed by the preposition.

Note that *مَا* may be used either with definite or indefinite noun, but *لَا* is used only with an indefinite noun.

5. Summary of the Grammar

- The subject of *كَانَ* is called its *إِسْم* and is *marfūʿ*; its predicate is called *خَبَر*, and is *manṣūb*.
- But if its *خَبَر* is governed by a preposition, in that case it is *majrūr*.
- The *إِسْم* of *كَانَ* usually precedes the *خَبَر*, but in some cases it comes after the *خَبَر*.
- كَانَ* at times expresses an eternal truth and should be rendered in the present.

5. With a perfect verb, كَانَ gives the sense of past perfect, and with an imperfect verb, it gives the sense of past continuous.
6. لَيْسَ behaves like كَانَ. That is, its subject is *marfū'*, and predicate *manṣūb* except when it is governed by the preposition بِ. Its perfect also declines like كَانَ; however, it does not have imperfect forms.
7. مَا and لَا sometimes behave like لَيْسَ in that they come in a nominal sentence and make the predicate (خبر) *manṣūb*, except in case when the latter is governed by the preposition بِ.
8. مَا is used with indefinite as well as definite noun, but لَا is used only with an indefinite noun.

Exercises 15

- a. Put كَانَ and its forms on the following sentences and rewrite them:

١. الظَّلَامُ رَهِيْبٌ. ٣. هُمَا غَارَانِ بِأَهْدَافِ التَّنْمِيَةِ.
٢. فِتْرَةٌ إِلَّا مِتْحَانٌ طَوِيلَةٌ. ٤. فِي الْمَلْعَبِ جَمٌّ غَفِيرٌ مِنَ الْمُشَاهِدِينَ.

- b. Put لَيْسَ or its forms on the following sentences, and re-write them:

١. السَّائِقُونَ مُسْرِعُونَ. ٣. الْمُوظَّفَاتُ مُسَافِرَاتٌ قَبْلَ أُسْبُوعٍ.
٢. أَنْتُمَا قَاوِرَانِ عَلَى الْعَمَلِ. ٤. شَوَارِعُ الْمَدِينَةِ مُزْدَحَمَةٌ.

- c. Put مَا or لَا on the following sentences and re-write them.

١. الصَّبِيَّاءُ خَائِفٌ مِنَ الْأَسَدِ. ٣. الْأَشْعَارُ مُرْتَفَعَةٌ.
٢. هُوَ غَافِلٌ عَنْ وَاجِبِهِ. ٤. عَلَى الْمُنْصَدَةِ كُتُبٌ وَمَجَلَّاتٌ.

- d. Translate the following into English.

١. كَانَ الْحَاكِمُ مُسْتَعِيدًا. ٥. كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ.
٢. لَيْسَ الْجَمَالُ بِالْأَثْوَابِ. ٦. كُنْ مَوَاطِنًا مُخْلِصًا لِأَمْرِكَ.
٣. لَيْسَ لِلْعِلْمِ نِهَآيَةٌ. ٧. لَسْتُمَا قَاوِرِينَ عَلَى الْعَمَلِ فِي الْمَسْبَاءِ.
٤. كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا. ٨. بَيْنَمَا كَانَ يَلْعَبُ فِي السَّاحَةِ كَسِرَتْ رِجْلُهُ.

e. Translate into Arabic:

1. The train was fast.
2. The vacation was not short.
3. She has neither mother nor father.
4. The water is neither cold nor hot.
5. Not a single shop is open today.
6. The refrigerator was not working in the morning.
7. Travelling agencies were closed yesterday.
8. We were eating breakfast and drinking coffee.
9. They were doing evil things before the eyes of the people.
10. When the workers returned in the evening they were tired.

f. Read and translate:

١. إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا [٣٠:١٧]
٢. وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا [١٥:١٧]
٣. إِنَّ عِبَادِي لَأَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ [٦٥:١٧]
٤. وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ [٧٨:١١]
٥. إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ [٨١:١١]
٦. مَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ [٣٣:١٦]
٧. وَاشْكُرُوا نِعْمَةَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ [١١٤:١٦]
٨. يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ [٣٢:٣٣]
٩. وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا [١٤٤:٢]
١٠. كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ [البخارى]
١١. لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كَبِيرِنَا [الترمذى]
١٢. كَانَ كَلَامُ رَسُولِ اللَّهِ (ص) كَلَامًا فَصْلًا يَفْهَمُهُ كُلُّ مَنْ يَسْمَعُهُ [ابوداود]

Vocabulary

Text:

عَائِلَةٌ	family	عَجُولٌ	hasty
كَامِلٌ	perfect	خَائِفٌ	fearful
خَالِدٌ	living for	ثَابِتٌ	static
	ever	طَوَّلَ	all along
مُحَدِّثٌ	scholar of hadith	مَعْمَلٌ	laboratory

فُقَهَاءُ (فُقِهَاءُ)	jurist	مُتَكَلِّمٌ	theologian
خَطِيبٌ	orator	(س) فَقِهَةٌ	to understand
صَانِعٌ	lost, wasted	دَائِمَةٌ	lasting, permanent
صَدَاقَةٌ	friendship	أَلْوَابِجٌ	home work

exercises:

ظِلَامٌ	darkness	عَارِفٌ	knowing,
رَهِيبٌ	frightening, terrible		knowledgeable
أَهْدَافٌ (هُدُوفٌ)	goal	فَتْرَةٌ	period, intermission
تَنْمِيَةٌ	development	مُطَالِبٌ	asked, demanded
جَمٌّ غَفِيرٌ	big crowd		
مُسْرِعٌ	speeding	مُرْدَجِمَةٌ	crowded
سَائِقٌ	driver		
الصَّيَّادُ	hunter	مُرْتَفَعَةٌ	gone up
(أَسْعَافٌ) سَعْرٌ	price	الْمِنْصُذَةُ	table
مُسْتَدِيرٌ	dictator	مُوَاطِنٌ	citizen
جَمَالٌ	beauty	سَاحَةٌ	field
بَيْنَمَا	while	نِهَايَةٌ	end
refrigerator	ثَلَاثَةٌ	successful	نَاجِحٌ
working	شَغَالٌ	travelling-	وَكَالَةُ السَّفَرِ
breakfast	فُطُورٌ	-agency	وَالسِّيَّاحَةِ
evil things	(سَيِّئَاتٌ) سَيِّئَةٌ	tired	تَعَبَانِ، مُتْعَبٌ
خَبِيرٌ	informed	مُعَذِّبٌ	punisher
وَسَطٌ	middle	سُلْطَانٌ	authority
(نِعَمٌ) نِعْمَةٌ	blessing	مَوْعِدٌ	promised time
غَرِيبٌ	foreigner	غَابِرٌ سَبِيلٌ	traveller
كَبِيرٌ	elder	صَغِيرٌ	yonger
شَرَفٌ	honour		

LESSON SIXTEEN

Derived Verbs

1. Basic Stems and Derived Stems

Arabic verbs, as noted earlier, are of two kinds: those which have three letters in their root, and those that have four letters. The verbs that we have come across so far are three-lettered (الثلاثي) verbs. Moreover, we have been only concerned with the simplest forms, and have avoided the forms that are derived from them. It is now time to discuss them.

Modification in the basic stem of the three-lettered verb occurs either by doubling the second or third radical, or by adding one or more of the letters: ن، س، ت، ا in the second or between the first and the second radicals. As these modifications fall into some known pattern, one can by simply looking at them find out the root letters or the basic stem.

Three-lettered derived stems have uniform signs in perfect, imperfect and other forms, irrespective of the group to which their simple stems belong.

2. Perfect Derived Stems

The more common and important derived stems are nine. Taking فَعَلَ as the simple stem, the patterns for the perfect of these derived stems may be illustrated as follows:

1. أَفْعَلَ (by adding ا in the beginning)
2. فَعَّلَ (by doubling the second radical)
3. فَاْعَلَ (by adding ا between the first and the second radical)
4. تَفَعَّلَ (by adding ت in the beginning and doubling the second radical)
5. تَفَاْعَلَ (by adding ت in the beginning and ا between the first and the second radical)
6. إِفْتَعَلَ (by adding ا in the beginning and ت between the first and the second radical)

7. **إِنْفَعَلَ** (by adding **إ** and **ع** in the beginning)
8. **إِسْتَفْعَلَ** (by adding **س**, **ع** and **ت** in the beginning)
9. **إِفْعَلَ** (by adding **إ** in the beginning and doubling the third radical)

Looking at these patterns you may discover the following rules:

1. The second and the third radicals are always the last part of the perfect: nothing comes in between them.
2. The first letter in the first five stems carries *fathah*, and in the last four carries *kasrah*.

Imperfect, Imperative and Infinitive

	Perfect	Imperfect	Imperative	Infinitive	Examples
	الماضي	المضارع	الأمر	الْمَصْدَرُ	أَمْثَالُ
1.	أَفْعَلَ	يُفْعِلُ	أَفْعِلْ	إِفْعَالٌ	إِحْسَانٌ
2.	فَعَلَ	يُفْعِلُ	فَعِلْ	تَفْعِيلٌ	تَعْلِيمٌ
3.	فَاعَلَ	يُفَاعِلُ	فَاعِلْ	مُفَاعَلَةٌ / فِعَالٌ	مُفَاتَلَةٌ / قِتَالٌ
4.	تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلْ	تَفَعُّلٌ	تَكَلُّفٌ
5.	تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعَلْ	تَفَاعُلٌ	تَجَاهُلٌ
6.	إِفْتَعَلَ	يِفْتَعِلُ	إِفْتَعِلْ	إِفْتِعَالٌ	إِجْتِنَابٌ
7.	إِنْفَعَلَ	يَنْفَعِلُ	إِنْفَعِلْ	إِنْفِعَالٌ	إِنْكَسَارٌ
8.	إِسْتَفْعَلَ	يَسْتَفْعِلُ	إِسْتَفْعِلْ	إِسْتِفْعَالٌ	إِسْتِحْسَانٌ
9.	إِفْعَلَ	يَفْعِلْ	إِفْعَلْ / إِفْعِلْ	إِفْعَالٌ	إِحْوَارٌ

Imperfect

Looking at the imperfects you may discover the following rules:

1. The prefix *yā* in the first three has *dammah*, and in the rest *fathah*.
2. The second radical carries *kasrah* in all except the fourth, fifth and the ninth where it carries *fathah*.
3. The first radical carries the same sign that it carries in the perfect.

Imperative

If you look at the imperatives you get the following rules:

1. The first letter of the imperative has the same sign as that in the perfect.
2. The second radical has the same sign as in the imperfect.

The negative imperative (النهي) is formed by applying the rule of *jazm* to the second person imperfect verbs.

Examples of the conjugation of perfect, imperfect and imperative of some verbs:

(III pattern) الأمر	(II Pattern) المضارع	(I Pattern) الماضي	Person
	يُحَسِّنُونَ	أَحْسَنَ	III
	تُعَلِّمُونَ	أَحْسَنْتَ	
	تُعَلِّمَانِ	أَحْسَنْتُمَا	II
	تُعَلِّمُونَ	أَحْسَنْتُمْ	
	تُعَلِّمْنَ	أَحْسَنْتِ	I
	تُعَلِّمْنَ	أَحْسَنْتِ	
	تُعَلِّمْنَ	أَحْسَنْتِ	
	تُعَلِّمْنَ	أَحْسَنْتِ	

Other derived verbs may be declined likewise.

4. Name of the Derived Stems

Derived stems are generally called by their infinitives (المصدر) which are given besides the imperatives in the earlier chart. They shall be discussed later.

5. Meaning of the Derived Verbs

The meaning(s) which a verb has in its simple form may undergo changes, sometimes radical, in its various derived forms. The following illustration may give you some idea of the kind of change or variation in the meaning.

Variation in the Meaning of Derived Verbs

Group	Simple Perfect	Derived Perfect	Meaning Variation
1. إِفْعَالٌ	نَزَلَ	أَنْزَلَ	from intransitive to transitive
	came down	sent down	
	كَرَّمَ	أَكْرَمَ	" "
	was respectful	honoured	

	سَمِعَ heard	أَسْمَعَ made some body hear	from transitive to causative
2. تَفْعِيلٌ	ذَكَرَ remembered	ذَكَّرَ reminded	„ „
	كَسَرَ broke	كَسَّرَ smashed	trans. intensified
	نَزَلَ came down	نَزَّلَ sent down gradually in parts	trans. with a sense of doing in parts.
3. فِعَالٌ	قَتَلَ killed	قَاتَلَ fought someone	doing something in opposition to
مُفَاعَلَةٌ	سَبَقَ surpassed	سَابَقَ competed	somone „ „
4. تَفْعُّلٌ	كَسَرَ broke	تَكَسَّرَ broke into pieces	from trans. to intrans. with intensified meaning.
	جَنَّبَ remove	تَجَنَّبَ avoided	doing deliberately and vigorously.
5. تَفَاعُلٌ	قَتَلَ killed	تَقَاتَلَ fought among themselves	a group action
	جَهَلَ be ignorant	تَجَاهَلَ pretended ignorance	pretention
6. إِفْتِعَالٌ	جَمَعَ collected	اجْتَمَعَ assembled	from trans. to intrans.
	جَنَّبَ removed	اجْتَنَّبَ avoided	deliberately
7. انْفِعَالٌ	كَسَرَ broke(trans.)	انْكَسَرَ broke(intr.)	from trans. to intrans.
	هَزَمَ defeated	انْهَزَمَ was defeated	from active to passive.
8. اسْتِفْعَالٌ	نَصَرَ helped	اسْتَنْصَرَ asked for help	seeking/asking

	حَسُنَ	إِسْتَحْسَنَ	regarding/judging
	was good or beautiful	regarded good or beautiful	
9. أَفْعَالٌ		إَحْمَرَّ	indicating colour
		was/turned red	
		إَسْوَدَّ	" "
		was/turned black	

Note: Verbs of the ninth group do not have a simple form.

They are derived from an adjective, e.g. اُحْمَرُ (red) اُسْوَدُ (black), etc.

4. Summary of the Grammar

1. There are three-lettered and four-lettered root verbs.
2. The most common and important forms of verb that are derived from the simple three-lettered verbs are nine.
3. They are formed either by doubling the second or third radical, or/and adding the letters ا , ت , س and ن in the beginning or in between the first and the second radicals.
4. Contrary to the simple verbs, the derived verbs have the same sign on the second radical in their perfect, imperfect and imperative forms.

Exercises 16

- a. Write the full perfect conjugation of

اُسْتَغْفَرَ تَخَلَّفَ اُكْرَمَ

- b. Write the full imperfect conjugation of

اِنْكَسَرَ جَاهَدَ فَرَّقَ

- c. Write the infinitives of the following verbs:

اِغْتَسَلَ اِسْوَدَّ تَجَاهَلَ
اِسْتَكْبَرَ قَابَلَ اُنْزَلَ

- d. Give the roots of the following verbs:

اِنْتَظِرْ تَتَعَلَّمْ اَسْلَمُوا فَارَقْتُ
يَنْفَجِرْ تَقَاتَلَا تَسْتَكْبِرُونَ بُلِّغْتُ

- e. Write the positive and negative imperatives of the following verbs:

تَجَنَّبَ تَسَاوَى بَلَغَ أَحْسَنَ

- f. Translate the following into English:

١. أَبْلَغُ رِسَالَةَ رَبِّي.
٢. أَحْسِنُ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ.
٣. هَلْ تُخَالِفُ أَوْامِرَ الرَّئِيسِ؟
٤. لَا تُهْمِلِي وَاجِبَاتِكَ.
٥. إِنْهَزِمَ جَيْشُ الْعَدُوِّ.
٦. عَالَجَ الطَّيِّبُ الْمَرِيضَ.
٧. اجْتَنَبَ مُرَافَقَةَ الْأَشْرَارِ.
٨. أَيْنَ يَجْتَمِعُ الْوُزَرَاءُ؟
٩. اتَّعَلَّمُ كَيْ أَحْدُمَ الْوَطْنَ.
١٠. لِمَاذَا لَا يَسْتَعْمِلُونَ مَعْرِفَتَهُمْ؟

- g. Translate into Arabic:

1. Clean your dress.
2. They agreed on the project.
3. We receive the magazine every month.
4. Did the plane take off?
5. Avoid drinking cold water.
6. They asked for help from their people.
7. I went out to see the match.
8. The diver took out a pearl from the sea.
9. Do not torture the animal.
10. Has the train arrived?

- h. Read and translate:

١. إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ [١١٤:١١]
٢. يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ [١٠٦:٣]
٣. إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُ مَا بِأَنْفُسِهِمْ [١١:١٣]
٤. لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا أَوْسَعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

[٢٨٦:٢]

٥. رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ [١٤٨:٣]
٦. خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ [البخارى]
٧. مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ [متفق عليه]
٨. مَنْ سُئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أَلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنَ النَّارِ

[ابوداود]

Vocabulary

Text:

إِحْسَانٌ	to do good	أَسْمَعَ	to make one hear
ذَكَرَ	to someone	تَعْلِيمٌ	to teach
كَسَّرَ	to remind	قَاتَلَ	fighting
نَزَلَ	to smash	تَكَالَفَ	to do something
قَاتَلَ	to send down	تَجَاهَلَ	with difficulty
اجْتَنَبَ	gradually	سَابَقَ	to pretend
انْكَسَرَ	to fight	تَكَسَّرَ	ignorance
اسْتَحْسَنَ	to avoid	تَجَنَّبَ	to compete
اِحْمَرَّ	to be humble	تَقَاتَلَ	to break into
أَنْزَلَ	to appreciate,		pieces (intr.)
أَكْرَمَ	to approve		to avoid
أَنْهَزَمَ	to be red		to fight with each
اسْتَنْصَرَ	to send down		other
إِسْوَدَّ	to honour	اجْتَمَعَ	to gather, meet
اسْتَحْسَنَ	to be defeated	انْكَسَرَ	to break (intr.)
	to seek help	(ن) جَنَّبَ	to avert, ward off
	to be black	(س) جَهَلَ	to be ignorant
	to appreciate	اجْتَنَّبَ	to avoid

Exercises:

- | | | | | |
|----|------------|---------------|-------------|--------------------|
| a. | تَخَلَّفَ | to lag behind | اسْتَغْفَرَ | to ask forgiveness |
| b. | فَرَّقَ | to divide | جَاهَدَ | to struggle |
| c. | اِغْتَسَلَ | to take bath | اسْتَكْبَرَ | to be proud |
| | تَجَاهَلَ | to pretend | قَاتَلَ | to meet |
| | | ignorance | | |
| d. | فَارَقَ | to depart | بَلَغَ | to preach, |
| | أَسْلَمَ | to surrender | | to convey |
| | انْفَجَرَ | to burst out | تَعَلَّمَ | to learn |
| | | to go down | إِنْتَظَرَ | to wait |
| e. | تَسَابَقَ | to compete | تَجَنَّبَ | to avoid |

f.	عَالَجَ	to treat	مُرَافَقَةً	company
	(ض، ن) خَدَمَ	to serve	رِسَالَةً	message
	خَالَفَ	to oppose	كَمَا	as
	أَهْمَلَ	to neglect	إِسْتَعْمَلَ	to use
			مَعْرِفَةً	knowledge
g.	to clean	نَطَقَ	match	مُبَارَاة
	to agree	وَأَفَقَ	diver	غَوَاص
	to receive	إِسْتَلَمَ	pearl	لُؤْلُؤٌ
	to take off	أَقْلَعَ	to take out	إِسْتَخْرَجَ
	project	مَشْرُوع	to torture	عَذَّبَ
	animal	الْحَيَوَانُ	to see	شَاهَدَ
h.	إِسْرَافَ	extravagance	أَذْهَبَ	to take away
	ثَبَّتَ	to make firm	(أَقْدَامَ) قَدَمَ	foot
	غَيَّرَ	to change	أَحْدَثَ	to produce
	كَلَّفَ	to obligate		something new
	وُسْعُ	capacity	رَدَّ	rejected
	(ض) كَسَبَ	to earn	الْجِمَ	to bridle
	اِكْتَسَبَ	to earn	لِجَامَ	bridle, rein
	مَا	that which	إِئْيَاصَ	to be white
	حَسَنَةً	good deed	سَيِّئَةً	evil deed

Review Exercises IV

a. Translate into Arabic.

1. They used to deny the signs of God.
2. The people of 'Aikah were wrong-doers.
3. Don't tear the papers.
4. I availed the opportunity and did Umrah.
5. The plane will be a little late.
6. They saved the drowning man.
7. The president made peace with the enemy.
8. The police set free the captive.
9. The engineer did not repair the boat.
10. The child must not go near the fire.

b. Fill in the blanks:

١. _____ التَّجَارَةُ وَلَمْ تَرْبَحْ. ٦. كَانَ _____ وَاضِحًا.
٢. نَجَحْتُ فِي الْإِمْتِحَانِ وَلَمْ _____.
٣. لَبَسْتُ _____ فِي جَنْصِرِهَا.
٤. الشَّمْسُ _____ لَا تَتَحَرَّكُ.
٥. هُوَ _____ الْفَقْهُ فَهُوَ قَوِيٌّ.
٦. _____ عَلَيْنَا أَنْ _____ اللَّهُ.
٧. _____ عَلَى مِنَ الْمَوَاطِنِ _____ لِيُوطِنَهُ.
٨. لَا تَجْزَعَنَّ فِي الْمُصِيبَةِ وَ_____.
٩. _____ فِي الْيَقْمَةِ.
١٠. _____ لَيْسَ فِي الْبَيْتِ طَعَامٌ وَلَا _____.

c. Put signs:

١. لَا تُشْتَغِلَنَّ بِغَيْرِ الْمَفِيدِ.
٢. لَنْ أَقْصِرَ فِي وَاجِبِي نَحْوَ وَطَنِي.
٣. لَتَحَاسِبَ نَفْسُكَ قَبْلَ أَنْ تَحَاسِبَ.
٤. نَحْنُ فِي التَّفَكِيرِ وَاللَّهُ فِي التَّدْبِيرِ.
٥. لَا تَتَمَسَّكْ بِالظِّلِّ وَتَتَرَكَ الْجَوْهَرَ.
٦. التَّمَسَّ الرِّفِيقَ قَبْلَ الطَّرِيقِ وَالْجَارَ قَبْلَ الدَّارِ.

d. Translate this passage:

مَرَّ عُمَرُ بْنُ الْخَطَّابِ بِصَيِّبَانٍ يَلْعَبُونَ وَفِيهِمْ عَبْدُ اللَّهِ حَفِيدُ الْعَوَامِ. فَلَمَّا لَمَحَوْهُ هَرَبُوا مِنْ وَجْهِهِ إِلَّا عَبْدُ اللَّهِ فَمَا كَانَ لِيَقُولَ فَقَالَ لَهُ عُمَرُ: مَا لَكَ لَمْ تَهْرُبَ مَعَ رُفَقَائِكَ؟ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَمْ أَكْ عَلَى رِبِيَّةٍ فَأَخَافُ سَطَوَتَكَ، وَلَمْ تَكُنِ الطَّرِيقُ ضَيِّقَةً فَأَوْسَعَ لَكَ. فَعَجِبَ عُمَرُ مِنْ فُطْنَتِهِ وَسُرْعَةِ خَاطِرِهِ.

e. Read and translate the following verses of the Quran:

١. يَا عِبَادِيَ الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي أَفَاعِبُكُمْ [٥٦:٢٩]
٢. لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ [٦٥:٣٩]

۳. لَوَ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
[٤:٤٩]

۴. وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ [١٩٢:٢]

۵. قُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا [٨١:١٧]

۶. سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ [٦:٦٣]

۷. أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ • وَوَضَعْنَا عَنكَ وِزْرَكَ • الَّذِي أَنقَضَ ظَهْرَكَ •

وَرَفَعْنَا لَكَ ذِكْرَكَ • فَإِنَّ مَعَ الْعُسْرِ يُسْرًا • إِنَّ مَعَ الْعُسْرِ يُسْرًا •

فَإِذَا فَرَغْتَ فَانصَبْ • وَإِلَى رَبِّكَ فَارْغَبْ • [٨:٩٤-١٠٠]

f. Read and translate these hadiths:

۱. لا ضرر ولا ضرار - [الحديث]

۲. إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ [الترمذی]

۳. لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ [متفق عليه]

۴. مَنْ كَانَ أَشْرَكَ فِي عَمَلِهِ لِلَّهِ فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ فَإِنَّ اللَّهَ

أَغْنَى الشُّرَكَاءَ عَنِ الشُّرْكِ [ابن ماجه: ٤٢٠٣]

۵. إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ فِي مَنَامِهِ فَلَا يَحْدِثْ بِهِ النَّاسَ

[ابن ماجه: ٣٩١٢]

۶. سَيَكُونُ أَمْرَاءُ تَشْغَلُهُمْ أَشْيَاءٌ يُؤَخَّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا •

فَاجْعَلُوا صَلَاتَكُمْ مَعَهُمْ تَطَوُّعًا [ابن ماجه: ١٢٥٦]

۷. لَا تَزُوجِ الْمَرْءَ الْمَرْءَ وَلَا تَزُوجِ الْمَرْءَ نَفْسَهَا فَإِنَّ الزَّامِيَةَ الَّتِي

تَزُوجُ نَفْسَهَا [ابن ماجه: ١٨٨٢]

۸. مَا تَرَكَ رَسُولُ اللَّهِ (ص) عِنْدَ مَوْتِهِ دِينَارًا وَلَا دِرْهَمًا وَلَا عَبْدًا وَلَا أَمَةً

وَلَا شَيْئًا إِلَّا بَغْلَتَهُ الْبَيْضَاءَ الَّتِي كَانَ يَرْكَبُهَا وَسِلَاحَهُ وَأَرْضًا جَعَلَهَا

لِابْنِ السَّبِيلِ صَدَقَةٌ [البخارى]

Vocabulary

a. to deny	أَنْكَرَ	wrong-doer	ظَالِمٌ
to tear	مَرَّقَ	to avail	إِنْتَهَزَ
opportunity	الْفُرْصَةُ	to make peace	صَالَحَ
to set free	أَطْلَقَ	captive	الْأَسِيرُ
to be late	تَأَخَّرَ	to repair	صَلَحَ
drowning man	غَرِيقٌ	boat	السَّفِينَةُ

b.	جُنْصَر	little finger	تَجَرَّكَ	to move
c.	إِشْتَغَلَ	to be busy with	تَمَسَّكَ	to catch at, hold
	الْمُفِيدُ	useful	نَحْوَ	towards
	قَصَّرَ	to make short	إِلْتَمَسَ	to seek, search
	حَاسَبَ	to examine, take account of	تَفَكَّرَ	to think
	الجَوْهَرُ	substance, gem	الظِّل	shadow
d.	يَمُرُّ، مَرَّ	to pass by	تَدَبَّرَ	to manage
	صِبْيَانٌ (صَبِيٌّ s.)	children	يَوْرٌ، فَرٌّ	to flee
	(ف) لَمَحَ	to see, sight	رَيْبَةٌ	suspicion
	(ن) هَرَبَ	to flee	يَخَافُ، خَافَ	to fear
	أَوْسَعَ	to make wide	سَطْوَةٌ	authority, power
	فِطْنَةٌ	intellegence	سُرْعَةُ الْخَاطِرِ	sharpness of mind
	خَاطِرٌ	thought	سُرْعَةٌ	speed, rapidity
e.	أَشْرَكَ	to associate	ضَيِّقَةٌ	narrow
	خَاسِرٌ	someone with	(ف) زَهَقَ	to vanish, dwindle
	ظَهَرَ	looser	زُهْوَقٌ	vanishing
	لَوْ	back	(ف) شَرَحَ	to open wide
	(س) نَصَبَ	if	(ف) وَضَعَ (عَنْ)	to reduce, remove
	(س) رَغَبَ	to work hard	(فَتَنَ) فِتْنَةٌ	persecution
		to take interest	وِزْدٌ	burden
		in, turn to	(ف، ن) فَرَّغَ	to be free
f.	ضَرَّارٌ	harm one another	أَنْقَضَ	to break
	بَغْلَةٌ	she mule	أَمَةٌ	slave girl
	جَوْفٌ	inside	حَدَّثَ	to talk about
	خَرِبٌ	ruined	إِبْنُ السَّبِيلِ	traveller
	(شُرَكَاءَ) شَرِيكَ	partner	عَرَضٌ	goods, money
	(أَمْرَاءَ) أَمِيرٌ	governor, leader	أَغْنَى	to make self-sufficient
	ضَرَرٌ	harm	(ن) شَغَلَ	to occupy
	تَطَوُّعٌ	doing supere-rogatory works	زَوْجٌ	to give someone in marriage
	مَنَامٌ	sleep	الرَّائِيَّةُ	adulteress.

Test Paper I

1. Write the following: (12)

- The perfect conjugation of جَاهَدَ
- The imperfect conjugation of انْكَسَرَ
- The positive imperative of دَخَلَ (ن) أَسْلَمَ
- The negative imperative of تَكَبَّرَ (س) فَرِحَ

2. Write the roots of the following words: (6)

لَا تُخَاصِمُوا ، فَرَّقْتُمْ ، تَذَكَّرَ ، اسْتَفْذَمَ ، تَحْرِيمٌ ، رَابَطُوا ،
يُسَبِّحُنَ ، يَنْصَرِفُونَ ، تَحْتَجِبِينَ ، اِصْفَرَّتْ ، تَتَخَارَبُونَ ، تَصَدَّقَى .

3. Correct the following sentences: (12)

- هَؤُلَاءِ مُهَنْدِسُونَ الزَّرَاعَةِ . ٧. وَرَدَتِ الْمَوَاشِي الذَّهَرَ يَشْرَبُونَ
- دَخَلْنَ الطَّالِبَاتُ الْمَدْرَسَةَ .
- قَابَلْنَا عَلِيَّ بْنَ كُبَيْرَانَ فِي الْجَامِعَةِ . ٨. كَانَ النَّاسُ نَائِمُونَ .
- قَامَتِ النِّسَاءُ وَذَهَبَتْ . ٩. لَسْنَا خَائِفُونَ مِنَ الْحَرْبِ .
- خَرَجَ الطُّلَابُ إِلَى الْمَدِينَةِ يَلْعَبُونَ . ١٠. كَانَ الطَّالِبَاتُ حَاضِرَةً فِي
- عِبَادَةِ اللَّهِ ! لَا تُشْرِكُوا بِاللَّهِ . الْقَاعَةِ .

4. Fill in the blanks: (12)

- كَمْ مِنْ وَ فِي هَذِهِ ٦. لَيْسَ خَائِفِينَ .
- الْجَامِعَةِ؟ ٧. لَيْتَ مُجْتَهِدَاتٍ .
- كَمْ سَحَبَتْ مِنَ الْبَنَلِكِ؟ ٨. لَعَلَّ نَزَلُوا الْفُنْدُقِ .
- بَعْدَكُمْ رَجَعُوا مِنَ السَّفَرِ؟ ٩. كَانَتْ الْمَكْتَبَةُ أَمْسٍ .
- أَيَّةٌ تَقْضِيَيْنَ الْآنَ؟ ١٠. أَكَلُوا الْفُطُورَ وَخَرَجُوا
- إِلَى أَى سَافَرُوا؟ إِلَى

5. Put signs: (16)

- إِنْ لِكُلِّ أُمَّةٍ فِتْنَةٌ وَفِتْنَةُ أُمَّتِي الْمَالُ ٦. لَا تَكْذِبْ فَتَكْسِدَ تِجَارَتَكَ
- حَاسِبْ نَفْسَكَ قَبْلَ أَنْ تَحَاسِبَ ٧. لَنْ تَبْلُغَ الْمَجْدَ حَتَّى تَلْعُقَ
- مَا هُوَ بِفَاسِقٍ وَلَا بِفَاجِرٍ الصَّبْرَ
- لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ ٨. لَنْ نَنْصُرَ إِخْوَانَنَا وَلَا نَخْذِلَهُمْ
- الْخَالِقِ ٩. مَا عَلَّمْنَا بِهِذَا الْأَمْرَ مِنْ قَبْلِ
- إِلْتِمَسِ الرِّفِيقَ قَبْلَ الطَّرِيقِ ١٠. لَتَصْدَقَنَّ الْوَعْدَ وَلَا تَنْقُضَنَّ
- وَالْجَارَ قَبْلَ الدَّارِ الْعَهْدَ

6. Translate into English:

(24)

١. مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ. (حديث)
٢. كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ. (حديث)
٣. كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَعَرَضُهُ، وَمَالُهُ. (حديث)
٤. أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ. (١٠٤:٩)
٥. يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ. (٦٨:٤٣)
٦. مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا. (٥:٦٢)
٧. لَأَنْ أَشْرَكَتَ لَيَجْبُطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ. (٦٥:٣٩)
٨. يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَازْكَعِي مَعَ الرَّاكِعِينَ. (٤٣:٣)
٩. الَّذِينَ النَّصِيحَةُ لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأُيُمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ. (حديث)
١٠. لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ. (٣٧:٤١)

7. Translate into Arabic:

(18)

1. Those cars are new and expensive.
2. The employees in this company are not sincere.
3. God has the knowledge of the hidden and the open.
4. The labourers are at the farm tilling the land and sowing seeds.
5. These shops are closed since morning.
6. We did know that he will pass the test.
7. Boy! Work hard or you will fail.
8. Our Lord! Help us against our enemies.
9. They used to take lunch at the restaurant.
10. The child must not go near the fire.

Vocabulary

جَمَار	ass	النَّصِيحَةُ	well-wishing
سِفَر (s. أسفار)	books, tomes	تَشَبَّهَ	to imitate
(ن) اقْنَتَ	to obey	(س) حَبِطَ	to go waste
(ف) سَخَبَ	to withdraw	seed	(بَدُر) بَذَرُ

LESSON SEVENTEEN

Passive Forms of Derived Verbs, Participles and *Hal*

1. Passive Forms of Derived Verbs

The passive perfect of a derived verb is formed by putting *dammah* on all the letters of the active perfect except the static ones, and *kasrah* on the last but one letter. In the case of فَاعَلَ and تَفَاعَلَ group of verbs the *alif* is also changed into *wāw*.

The passive imperfect is formed by putting *dammah* on the first letter and *fathah* on the last but one letter of the active imperfect.

Group	Active Perfect	Passive Perfect	Active Imperfect	Passive Imperfect
أَفْعَلَ	أَكْرَمَ	أُكْرِمَ	يُكْرِمُ	يُكْرَمُ
تَفْعِيلُ	صَدَّقَ	صُدِّقَ	يُصَدِّقُ	يُصَدَّقُ
مُفَاعَلَةٌ	قَاتَلَ	قُوِيَ	يُقَاتِلُ	يُقَاتَلُ
تَفَعَّلَ	تَعَلَّمَ	تُعَلَّمُ	يَتَعَلَّمُ	يَتُعَلَّمُ
تَفَاعَلَ	تَقَابَلَ	تُقَوَّلُ	يَتَقَابَلُ	يَتَقَابَلُ
اِفْتَعَلَ	اجْتَنَبَ	أُجْتَنِبَ	يَجْتَنِبُ	يُجْتَنَبُ
اِسْتَفْعَلَ	اِسْتَحْسَنَ	اُسْتُحْسِنَ	يَسْتَحْسِنُ	يُسْتَحْسَنُ

Note that verbs of اِنْفَعَلَ and اِفْعَلَ groups do not have passive forms.

2. Active Participle (اِسْمُ الْفَاعِلِ)

- The active participle of a simple verb is formed by adding to the base of its perfect an *alif* after its first radical, and putting *kasrah* on the second, just on the pattern of فَاعِلٌ. The active participles of فَتَحَ , سَمِعَ , ضَرَبَ , نَصَرَ , حَسِبَ , for example, are: فَاتِحٌ , سَامِعٌ , ضَارِبٌ , نَاصِرٌ and حَاسِبٌ.

Of simple verbs, the ones that belong to the كَرَّمَ group mean 'being' something rather than 'doing' something. Consequently, they do not have an active participle on the pattern of فَاعِلٌ. Instead, the word referring to the object they

qualify is formed on the pattern of فَعِيلٌ , e.g. كَبِيرٌ , كَرِيمٌ , كَثِيرٌ etc.

In case of derived verbs, the first letter of the active imperfect is changed into *mīm* with *dammah* on it, and *kasrah* is placed on the last but one letter.

The active participles from يُكْرِمُ , يُصَدِّقُ , يُقَاتِلُ , يُسْتَحْسِنُ and يُنْكِسِرُ , يَجْتَنِبُ , يَتَقَابَلُ , يَتَعَلَّمُ , are مُكْرِمٌ , مُصَدِّقٌ , مُقَاتِلٌ , مُتَعَلِّمٌ , مُنْكَسِرٌ , مُجْتَنِبٌ , مُتَقَابِلٌ , and مُسْتَحْسِنٌ

The active participle of أَفْعَلَ group of verbs have *fathah* instead of *kasrah* on the last but one letter. For example, from يَسْوُدُّ and يَخْضَرُّ we have مُسْوَدٌّ and مُخْضَرٌّ as active participles.

b. Intensive Forms of the Active Participle

Some simple verbs have also an intensive form of the active participle. Their patterns are: فَعِيلٌ , فَعَالٌ , فَعُولٌ , فَعْلٌ and مَفْعَالٌ . For example: عَلِمَ , ظَلَمَ , حَسَدَ (to envy), خَذَرَ (to be careful), طَعَنَ (to pierce, defame) have عَلِيمٌ , ظَلَامٌ , غُلِيمٌ , حَسُودٌ and خَذِرٌ as intensive active participles, though they also have their non-intensive forms on the pattern of فَاعِلٌ.

Derived verbs do not have intensive forms of the active participle.

c. Active participles may be rendered in English in different ways depending on the context. For example:

هُوَ ذَاهِبٌ غَدًا	He will be going tomorrow.
الْمَاءُ سَائِلٌ	The water is flowing.
الْقَمَرُ طَالِعٌ بَعْدَ قَلِيلٍ	The moon is going to rise after a while.

d. Active participle from transitive verbs may also have their objects. For example:

هُوَ شَاكِرٌ صَنِيعِكَ	He is thankful for your favour.
لَسْتُ يَجَاحِدُ فَضْلَكُمْ	I am not denying your superiority.
مَا خَازِلٌ هُوَ قَوْمُهُ فِي	He is not going to forsake his

الْحَرْبِ
أَمْخِلِفَ أَنْتَ وَعَدَكَ؟

people in war.

Are you going to go back on
your word?

نَحْنُ مُقَاتِلُونَ الْعَدُوَّ عَلَى
أَرْضِهِ
أَرَى وَلَدًا سَائِقًا سَيَّارَةً

We will fight the enemy on his
land.

I see a boy driving a car.

As you see in these examples, an active participle either conveys a present action or a future action: it is never used for a past action. Further, it may be used with a definite article as in the first two sentences, or without it as in others. But in the latter case it must be used with a negative (III) or an interrogative (IV), or as a predicate in a nominal sentence (V), or as an adjective in a verbal sentence (VI).

Intensive forms of the active participle may also be used in the same way and with the same conditions.

3. Passive Participle (إِسْمُ الْمَفْعُولِ)

The passive participle of a simple verb is formed by adding *nun* with *fathah* to the base of the perfect and putting *waw* between the second and the third radicals on the pattern of مَفْعُول. From فَتَحَ , عَلِمَ , كَتَبَ , ضَرَبَ and جَسِبَ , for example, we have passive participles as مَفْتُوحٌ , مَعْلُومٌ , مَكْتُوبٌ , مَضْرُوبٌ and مَجْسُوبٌ.

The passive participle of a derived verb is same as its active participle except that it has *fathah* on the last but one letter instead of *kasrah*. For example: مُكْرَمٌ , مُصَدَّقٌ , مُقَاتِلٌ , مُسَبِّحٌ and مُجْتَنَبٌ , مُتَقَابِلٌ , مُتَعَلِّمٌ.

The passive participle is normally formed from a transitive verb; but it may also be formed from an intransitive verb provided it is used with a preposition and a pronoun governed by it as in (5) below. It may also take a subject or an object as in (4) and (3).

1. الْحَمَّامُ مَشْغُولٌ The bath-room is occupied.
2. الْبَابُ مَغْلُوقٌ The door is closed.
3. الْمُجِدُّ مَمْنُوحٌ جَائِزَةٌ The deligent is given a prize.
4. الْعِلْمُ مَعْرُوفَةٌ فَوَائِدُهُ Knowledge, its benefits are known.

5. كُلُّ مَمْنُوعٍ مَرْغُوبٌ فِيهِ Every forbidden thing is wanted

4. *Hāl*

- a. Participles are used for expressing the condition or state (*hāl*) of the subject or the object, and as such they are put in the accusative (*manṣūb*). For example:

جَاءَ نِي رَاكِبًا عَلَى الْفَرَسِ He came to me riding on a horse.
تَنْظُرُ الْجَارِيَةُ إِلَى الْكَلْبِ The little girl is looking at the
خَائِفَةً dog in fear.

ضَرَبُوا السَّارِقَ مَشْدُودًا They lashed the thief hand
cuffed.

رَجَعَ النَّاسُ مِنَ السَّفَرِ People returned from the
سَالِمِينَ journey safely.

- b. These sentences may also be formed as follows:

جَاءَ نِي وَهُوَ رَاكِبٌ عَلَى He came to me while he was
الْفَرَسِ riding a horse.

تَنْظُرُ الْجَارِيَةُ إِلَى الْكَلْبِ The girl is looking at the dog and
وَهِيَ خَائِفَةٌ she is frightened.

ضَرَبُوا السَّارِقَ وَهُوَ They were beating the thief
مَشْدُودٌ while he was hand-cuffed.

رَجَعَ النَّاسُ مِنَ السَّفَرِ وَهُمْ People returned from the journey
سَالِمُونَ and they were fine and safe.

In the first group of sentences, the participles are used as *hāl*, and as such they are *manṣūb*. In the second, they are part of a new clause which begins with the conjunction *wāw* and function as a predicate, and as such are *marfūʿ*.

The *wāw* in these sentences is called *wāw al-hāl* because it introduces a clause that tells the state or the circumstance of the subject or the object in the foregoing clause.

- c. In the following sentences there is an extension of the use of the *wāw al-hāl*,

جَاءَ نِي سَعِيدٌ وَخَادِمُهُ مَعَهُ Sa'id came to me while his servant
was with him.

أَخَذْنَا السَّارِقَ وَالسَّرِقَةَ We caught hold of the thief while.

عِنْدَهُ	the object stolen was with him.
غَابَ الْمُضِيفُ وَقَدْ حَضَرَ الضُّيُوفُ	The host was absent while the guests had assembled.
قَطَفَ الْوَلَدُ الْأَزْهَارَ وَلَمَّْا تَتَفَتَّحْ	The boys plucked the flowers while they had not opened up yet.

The subject in the clauses following *wāw* in the first two sentences is a different subject, not a pronoun that refers to the preceding subject or object. That is why a pronoun referring to it has been introduced in the second clause. This condition is waved off in the third and the fourth sentences, as the reference is obvious.

Summary of the Grammar

1. The active participle of a simple verb is formed on the pattern of فَاعِل, and the passive participle on the pattern of مَفْعُول.
2. The active participle of a derived verb is formed from its imperfect by replacing the prefix of the imperfect with *mim* and putting *dammah* on it, and placing *kasrah* on its last but one letter.

The passive participle is same as the active except that it has *fathah* on the last but one letter of the imperfect instead of *kasrah*.

3. Participles are used as *hāl*, indicating the state or the circumstances of the subject or object they refer to. They are placed in the accusative.
4. This function is also performed by a new clause which begins with *wāw* called *wāw al-hāl*.
5. Usually a pronoun referring to the preceding subject or object is introduced after the *wāw al-hāl*, but in some cases it may be dropped.

Exercises 17

- a. Give the active and passive participle from the followig verbs:

أَسْتَعْمَلَ , اجْتَنَبَ , عَذَّبَ , أَضْلَجَ , (ف) لَعَنَ , (ض) قَدَّرَ ,
تَخَاصَمَ , حَارَبَ

- b. Find out from a dictionary intensive active participles of the following verbs:

(ف) مَدَحَ and (ض) حَقَّدَ , (ن) بَصَرَ , (ن) شَكَرَ , (ض) حَمَلَ .

c. Translate into English.

١. أَلَمَوْتُ هَادِمُ اللَّذَاتِ.
٢. هُوَ غَارِفٌ بِأَحْوَالِ النَّاسِ.
٣. كَانَتْ الرُّجَا جُءُ مَمْلُوءَةً
٤. بِالْعَسَلِ.
٥. رَكِبْتُ الْبَحْرَ وَهُوَ هَائِجٌ.
٦. أَلَا عِبُّ كُرَّةَ الْقَدَمِ أَنْتَ؟
٧. أَلْفَلَاخٌ خَارِكٌ ثَوْرُهُ الْأَرْضِ.
٨. أَلَكَايِمُ سِرٌّ إِخْوَانِهِ مَحْبُوبٌ.
٩. غَرَقَتِ السَّفِينَةُ وَقَدْ كَانَ مَنظَرُهَا رَهِيْبًا.
١٠. خَرَجَ الْأَطْفَالُ إِلَى الْمَلْعَبِ فَرَجِيْنِ.

d. Translate into Arabic.

1. The parking ground for the cars is not far.
2. The entrance of this building is beautiful.
3. Do you know where is the exit?
4. The greedy is disappointed in the end.
5. He is grateful for your help.
6. That house is going to fall within months.
7. Don't you (men) eat food when it is hot.
8. She went to sleep while the sun was in the sky.
9. The prayer of the oppressed is heard.
10. The trees, their branches have been cut down.

e. Put signs:

١. زيد مسافر جدّه.
٢. هذا رجل كريم خلقه.
٣. أمتجز أنت وعدك؟
٤. لا تأكل الفاكهة فجّة.
٥. قابلت إخواني راجعين من المدرسة.
٦. الكريم غفور ذنوب أصدقائه.
٧. خرج الطلاب من قاعة الامتحان مسرورين.
٨. دخلت المستشفى مريضة وخرجت منه صحيحة.

f. Read and translate.

١. وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَزْلَةٌ [١٢٣:٣]
٢. مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ. [١١٢:٢]
٣. يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى

اللَّهُ بِإِذْنِهِ وَنِسْرَاجاً مُبِيراً [٤٦:٣٣-٤٥]

٤. إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزاً مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ [٣٤:٢٩]

٥. مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ. [٢:٣٥]

٦. أَلَسَّاعَى عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَكَالْقَائِمِ الَّذِي لَا يَفْتُرُ وَكَالصَّائِمِ الَّذِي لَا يُفْطِرُ. [متفق عليه]

٧. إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا. [الحديث]

٨. قَالَ رَسُولُ اللَّهِ (ص): سَبَقَ الْمُفْرَدُونَ. قَالُوا: وَمَا الْمُفْرَدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: الذَّاكِرُونَ اللَّهَ كَثِيراً وَالذَّاكِرَاتُ. [مسلم]

Vocabulary

Text:

صَدَّقَ	to testify that	فَوَائِدُ(فَائِدَةٌ)	utility
(ن) خَذَلَ	some one is true	ظَلَامٌ	tyrant
تَقَابَلَ	to foresake	المُضَيِّف	host
مَشْدُودٌ	to meet	إِخْضَرَّ	to be green
سَالِمٌ	hand-cuffed	(جَوَارِي) جَارِيَةٌ	girl
السَّرْقَةُ	safe	جَحَدَ	to deny
تَفَتَّحَ	the thing stolen	(ف) طَعَنَ	to slander
مَطْغَان	to open up	حَسُودٌ	envious
حَذِرٌ	slanderer	جَائِزَةٌ	prize
	cautious		

Exercises:

a.	(ض) قَدَّرَ	to assess,	تَخَاصَمَ	to quarrel
		determine, fix	حَارَبَ	to fight
	(ف) لَعَنَ	to curse	اسْتَعْمَلَ	to use
b.	(ض) حَمَلَ	to carry	(ن) بَصَرَ	to see, look at
			(ض) حَقَدَ	to despise, hate

c.	كَالْ (أَجْوَال)	condition	قَوْرٌ	bullock
	لَذَّة	pleasure	زُجَاجَةٌ	glass
	مَمْلُوءٌ	full	هَائِجٌ	stormy
	عَسَلٌ	honey	فَرِحَ	happy, delighted
	خَارِثٌ	ploughman	رَهِيْبَةٌ	frightful, terrible
	مَنْظَرٌ	scene	إِبْلِيسَ	Satan
d.	entrance	مَدْخَلٌ	greedy	طَامِعٌ, حَرِيصٌ
	falling	سَاقِطٌ	exit	مَخْرَجٌ
	heard	مَسْمُوعٌ	disappointed	مَخْزُومٌ
e.	مَسْرُورٌ	happy, glad	غَفُورٌ	forgiver
	قَاعَةٌ	hall	أَنْجَزَ	to fulfil, complete
	فَجَّةٌ	unripe		
f.	أَفْطَرَ	to eat	(ن) فَتَرَ	to weary, get tired,
	مُبَشِّرٌ	giver of good		discontinue
		news	الصَّائِمُ	one who fasts
	(أَجْرٌ) أَجْرٌ	reward	أَرْسَلَ	to send, allow
	نَذِيرٌ	warner	الِدَّاعِي	preacher, caller
	تَشَبَّهَ	to imitate	بِرَاجٍ	lamp
	مُقِيمٌ	resident	مُنِيرٌ	shedding light,
	السَّاعِي	one who serves		luminous.
	الْمُقَرَّدُ	devoted	رَجَزٌ	punishment
	(أَرَامِلُ) أَرَامِلَةٌ	widow	(ن) فَسَقَ	to defy, violate
	الْقَائِمُ	standing in prayer		the order
	أَمْسَكَ	to withhold	ذِلَّةٌ	disgrace
	مُسْكِينٌ	pauper	صَحِيحٌ	healthy

LESSON EIGHTEEN

Infinitive, Objects, *Tamyiz*

1. Infinitive (المصدر)

There is no fixed form for the infinitive of simple verbs. However, there are some known patterns, and a particular verb may have one or more infinitives on some of these patterns. The most common among them are the following:

1.	فَعْلٌ	e.g.	ضَرَبٌ	قَتْلٌ	خَوْفٌ
2.	فِعْلٌ	e.g.	عِلْمٌ	إِثْمٌ	كِبْرٌ
3.	فَعَلٌ	e.g.	عَمَلٌ	شَرَفٌ	غَضَبٌ
4.	فِعْلَةٌ	e.g.	رَحْمَةٌ	ظُلْمَةٌ	خِدْمَةٌ
5.	فِعَالَةٌ	e.g.	كِتَابَةٌ	قِرَاءَةٌ	فَنَاءَةٌ
6.	فُعُولٌ	e.g.	دُخُولٌ	خُرُوجٌ	نُزُولٌ

For the other patterns, see appendix A. A particular form of the infinitive begins with *mim*, and has four patterns:

7.	مَفْعُلٌ	e.g.	مَنْظَرٌ	مَرْكَبٌ
8.	مَفْعَلَةٌ	e.g.	مَكْرَمَةٌ	مَسْأَلَةٌ
9.	مَفْعُولٌ	e.g.	مَوْعِدٌ	مَرْجِعٌ
10.	مَفْعُولَةٌ	e.g.	مَغْفِرَةٌ	مَقْدِرَةٌ

The infinitives of the derived verbs have been mentioned in the lesson sixteen.

2. Uses of the Infinitive

The infinitive may be used in different ways. It may be used as a noun and perform various functions that a noun does. For example:

الْعِلْمُ زِينَةٌ	Knowledge is beauty.
الْحَيَاءُ مِنَ الْإِيمَانِ	Modesty is part of faith.
سَلَامَةُ اللِّسَانِ فِي قَلَّةِ الكَلَامِ	Safety of the tongue is in speaking less.
سَاءَ بِي فَشْلُهُ	His failure was painful for me.
مَا شَهِدْتُ قَتْلَهُ	I did not see his murder.

When the verb is transitive, its infinitive may also take an object. For example:

يُعْجِبُنِي نَصْرُكَ الْمَظْلُومَ	I admire your helping the oppressed.
إِكْرَامُ الْعَرَبِ الضَّيْفَ مَعْرُوفٌ	The hospitality of the Arab for the guest is known.
الْفَلَّاحُ قَلِيلُ الْإِهْمَالِ وَاجِبُهُ	The farmer hardly neglects his duties.
تَحْنٌ فِي أَنْتِظَارِ أَنْبَاءِ الْإِذَاعَةِ	We are waiting for the news broadcast.

The infinitives in these sentences are: نَصْرُ , إِكْرَامُ , الضَّيْفُ , الْمَظْلُومُ ; their objects are: الْإِهْمَالُ , أَنْبَاءُ and وَاجِبُ :

Objects (المفعول)

The infinitive has some special uses. We will mention here three of them.

- a. *al-maf'ūl al-muṭlaq* (المفعول المطلق)
- | | |
|-------------------------------------|-----------------------------------|
| نَامَ الْمَرِيضُ نَوْمًا | The sickman had a sleep. |
| يَلْعَبُ الْأَطْفَالُ لَعِبًا | The boys are playing some game. |
| حَفِظَ الْقُرْآنَ حِفْظًا جَيِّدًا | He memorised the Quran very well. |
| وَقَبَّ النَّمْرُ وَثُوبَ الْأَسَدِ | The tiger attacked like a lion. |
| أَكَلْنَا أَكْلَةً | We ate once. |
| سَجَدُوا سَجْدَتَيْنِ | They prostrated twice. |

The infinitive in these sentences is the object of its own verb. In the first two sentences, it simply reinforces the action; in the next two, it defines the quality of the action; and in the last two, it describes how many times the action is done.

- b. *al-maf'ūl lahū* (المفعول له)
- | | |
|--------------------------------------|---|
| قَامُوا لِلرَّئِيسِ احْتِرَامًا لَهُ | They stood up in honour of the president. |
|--------------------------------------|---|

لا تَبْخَلُوا خَشْيَةَ الْفَقْرِ Do not be niggardly for the
fear of poverty.

أَخَذُوا مَالَهُ ظُلْمًا They took his money wrongly.

The infinitive in these sentences describes the reason or the cause of the verb, and is put in the accusative. That is why it is called *mafūl lahū*, or object showing reason or cause.

4. *Al-Tamyīz*

The third special use of the infinitive is in the form of *tamyīz*. Look at these sentences:

زَيْدٌ شَرِيفٌ نَسَبًا Zayd is noble by birth.

حَمِيدٌ أَفْضَلُ عِلْمًا Hamid is exalted in
knowledge.

الْخَبَرُ مَلَأَ الْقَلْبَ سُورًا The news filled the heart with
joy.

The words نَسَبٌ , عِلْمٌ and سُورٌ are infinitives used as nouns. They have been put in the accusative because they work as *tamyīz*, that is to say, they specify a particular aspect of the predicate or verb that precedes them and thus clarify the ambiguity which is in them. *Nasab*, for example, tells in what respect Zayd is noble; he is noble in respect to his birth, not his present position or status. Similarly, Hamid is exalted in knowledge, not in wealth; and the news filled the heart with joy not with sorrow.

However, *tamyīz* is not confined to infinitives. Look at these sentences:

1. عِنْدَهُ رَطْلٌ عَسَلًا He has a *ratl* of honey.

شَرِبْتُ كُوبًا لَبَنًا I drank a bowl of milk.

لَا نَمْلِكُ شِبْرًا أَرْضًا We do not possess an inch of
land.

2. اللَّبَنُ أَشَدُّ بَيَاضًا مِنَ الْخَلِّجِ Milk is more white than ice.

الْقَاهِرَةُ أَكْثَرُ مِنَ الْإِسْكَنْدَرِيَّةِ Cairo is greater in population
than Alexandria.

3. فِي الْحَقْلِ عِشْرُونَ بَقَرَةً There are twenty cows at the
farm.

رَأَيْتُ أَحَدَ عَشَرَ فَارِسًا I saw eleven cavaliers.

The words which act as *tamyiz* in these sentences are simple nouns. عَسَل , لَبَن , and أَرْض in the first examples specify what is weighed or measured. سَكَّان and بَيْض in the second examples tell in what respect the milk is more than ice, or Cairo is greater than Alexandria. بَقَرَة and فَارِس in the third tell what is numbered. In this category there are other details which we shall discuss in the last lesson on numbers.

5. Summary of the Grammar

1. Infinitives of simple verbs are not formed according to any particular rule; they are mostly conventional. However, there are some patterns, and a verb may have one or more infinitives on some of them. A particular kind of infinitive begins with *mim* and has four patterns. Derived verbs have one set form for their infinitives.
2. The infinitive is often used as a noun in various capacities.
3. It is also used as an object of a cognate verb (*maf'ul mutlaq*), either to reinforce the verb or to underline its quality, or indicate the time or times it is performed.
4. Another use of the infinitive is to tell the reason or the cause of the verb. As such it is put in the accusative and is called *maf'ul lahut*.
5. *Tamyiz* is still another use of the infinitive; but it is not confined, to the infinitive. Other nouns may perform the function of *tamyiz*, that is to say, specify a particular aspect of the predicate or the verb that precedes it. It may also tell the thing which is weighed, measured, or numbered, or indicate the respect in which something is compared with the other.

Exercises 18

- a. Indicate the roots of the following infinitives:

مُسَابَقَةٌ , مَقْصَدٌ , مَنَفَعَةٌ , رُكُوعٌ , سَهْوَةٌ , جَمْعَةٌ ,
تَخَاطُبٌ , تَسْيِيحٌ

- b. Find out from the dictionary the infinitives of the following verbs:

جَلَسَ , فَسَدَ , بَدَّلَ , سَجَدَ , دَرَسَ , طَرِبَ , هَبَطَ ,
حَمَدَ

c. Translate into English:

١. يَفْرَحُ الطُّلَابُ بِقُرْبِ الْعُطْلَةِ.
٢. حَسُنَتْ حَالُهُ بَعْدَ شَرِبِهِ الدَّوَاءِ.
٣. يَأْخُذُهُ إِخْفَافُ سُرْعَةِ الْمَرْوَحَةِ.
٤. حَسُنَ الرَّجُلُ كَلَاماً.
٥. الْأُمُّ أَكْثَرُ حُبّاً لَوَلَدِهَا مِنَ الْأَبِ.
٦. الْمَرْوَةُ أَنْ تَنْصُرَ الْمَظْلُومَ.
٧. الطِّفْلُ شَرِبَ اللَّبَنَ شَرْباً.
٨. جَرَى سَوِيرٌ جَرِيّاً سَرِيعاً.
٩. صُنْعُكَ الْمَعْرُوفَ شَرَفٌ لَكَ.
١٠. وَاجِبٌ عَلَيْنَا تَسْحِيعُ كُلِّ مُجْتَهِدٍ.

d. Translate into Arabic.

1. I opened the door once.
2. The people progressed to some extent.
3. Zayd is more loving than Sa'd.
4. He drank a bowl of water.
5. Health lies in eating less.
6. His love for his neighbours is the sign of his nobility.
7. Your spending on your relatives is a great virtue.
8. We ate in the restaurant some quick meals.
9. He travelled to America in pursuit of knowledge.
10. I prostrated to God in gratitude to His blessing.

e. Put signs:

١. ساءنى فقد الكتاب.
٢. صفحت عن السفیه حلما.
٣. عجبوا من ركوبنا الاھوال.
٤. قبضوا على أرضنا غصبا.
٥. وهبت مدين قمحا ورطلين شعيرا.
٦. اكتشفوا اكتشافات كثيرة.

f. Read and translate:

١. وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ. [٦٧:٣٩]
٢. يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ نِكْراً كَثِيراً. [٤١:٣٣]
٣. رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْماً. [٧:٤٠]
٤. لَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ. [٣١:١٧]
٥. كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَ أَكْثَرَ أَمْوَالاً وَ أَوْلَاداً. [٦٩:٩]
٦. وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَ اخْتِلَافُ أَلْسِنَتِكُمْ وَ أَلْوَادِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ. [٢٢:٣٠]
٧. مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِيناً وَبِمُحَمَّدٍ رَسُولاً وَجَبَتْ لَهُ الْجَنَّةُ. [الحديث]
٨. إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هِيَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ. [مسلم].

Vocabulary

Text:

إِثْمٌ	sin	(ن) سَاءَ	to cause pain
كِبْرٌ	pride	فَشَلٌ	failure
شَرَفٌ	honour	أَعْجَبَ	to please
خِدْمَةٌ	service	إِهْمَالٌ	negligence
(س) بَخْلٌ	to be niggardly	إِذَاعَةٌ	broadcasting
قَنَاعَةٌ	satisfaction,	حِفْظٌ	remembering
	contentment	(ض) وَثَبَ	to jump, attack
نُزُولٌ	descent, arrival	أَكْلَةٌ	one meal
مَوْعِدٌ	appointed time	إِحْتِرَامٌ	to respect,
مَرْجِعٌ	return, source		honour
مَرْكَبٌ	carriage, riding	مَقْدِرَةٌ	power, ability
مَكْرَمَةٌ	honour	فَارِسٌ	horse-rider
مَسْأَلَةٌ	question, problem	سَلَامَةٌ	safety
خَشْيَةٌ	fear	مَعْذِرَةٌ	apology
نَسَبٌ	pedigree, descent	الْحَيَاءُ	modesty
(ف) مَلَأَ	to fill	زِينَةٌ	beauty
سُرُورٌ	joy	شِبْرٌ	span, inch
رَاطِلٌ	ratl (a measure	قِلَّةٌ	scarcity
	equal to almost	(سُكَّانٍ) سَاكِنٌ	resident
	half kilogram)	أَحَدُ عَشَرَ	eleven
كُوبٌ	big glass, bowl	ثَلْجٌ	ice
عِشْرُونَ	twenty		

Exercises:

- a. سُهُولَةٌ ease مَنَفَعَةٌ profit
مَقْصِدٌ purpose تَخَاطَبٌ address
تَسْبِيحٌ glorification مُسَابَقَةٌ competition
- b. (ض) هَبَطَ to descend (ن) بَذَلَ to spend
(س) طَرِبَ to rejoice (ن) فَسَدَ to rotten, decay
(س) حَمِدَ to praise

c.	خَفَّفَ	to decrease, slow down	سُرْعَةُ الْمِرْوَحَةِ	speed fan
	(ك) حَسُنَ	to be good		
	قُرْبَ	nearness	الْمُرُوَّةَ	manliness
	مُجْتَهِدٌ	deligent		
	تَشْجِيعٌ	encouragement	يَجْرِي، جَرَى	run
	صُنِعَ	doing, making	حُبٌّ	love
d.	to become	إِحْمَرَّ	spending	إِنْفَاقٌ
	red		virtue	فَضِيلَةٌ
	bowl	(أَكْوَابُ) كُوبٌ		
	to progress	تَقَدَّمَ	nobility	كَرَامَةٌ
	quick meals	وَجَبَاتٌ سَرِيعَةٌ	health	صِحَّةٌ
	pursuit	طَلَبٌ	in gratitude	شَاكِرًا
e.	رُكُوبٌ	riding	(ف) صَفَحَ (عن)	to pardon, ignore
	فَقْدٌ	loss	(ض) غَضِبَ	to usurp
	سَفِيهَةٌ	fool	مُدَّ	handful
	حِلْمٌ	forbearance,	(ف) وَهَبَ	to give as a gift
		clemency	اِكْتَشَفَ	to discover
	(أَهْوَالُ) هَوْلٌ	danger	شَعِيرٌ	barley
f.	قِرَاءَةٌ	reading	(س) رَضِيَ	to be pleased
	(ن) صَلَحَ	to befit		with, to accept
	(س) وَسِعَ	to cover	الْعَكْبِيرُ	to glorify
	(ض) وَجَبَ	to be duty, necessary	إِمْلَاقٌ	poverty
	قَدَّرَ	to appreciate, acknowledge	آمَنَ	to believe, have faith

LESSON NINETEEN

Adjective, Comparative and Superlative

1. Adjective Forms

Common adjectival forms are the following:

1. Active and passive participles.

We have discussed them in lesson 17.

2. We have also noted that the كَرَّمَ group of verbs have their active participle on the pattern of فَعِيلٌ. We have pointed out that this is one of the intensive forms. If a verb has active participle on both the patterns of فَاعِلٌ and فَعِيلٌ, the latter will indicate intensity as well as permanance as compared to the former. Examples are عَلِيمٌ and غَالِمٌ, سَمِيعٌ and سَامِعٌ, قَدِيرٌ and قَائِرٌ. The second word in all these pairs represents a heightened and permanent quality.

Sometimes the فَعِيلٌ of a transitive verb is a passive participle rather than active. For example, قَتِيلٌ means killed and طَعِبٌ means rediculed. Sometimes it may mean both: for example وَلِيٌّ means the supporter as well as the supported.

3. Intensive forms.

We have noted previously the following intensive forms:

فَعِيلٌ	like قَدِيرٌ, عَلِيمٌ (informed).
فَعْلٌ	like حَذِرٌ (very careful)
فَعُولٌ	like كَذُوبٌ (a great liar), صَبُورٌ (very patient)
فَعَّالٌ	like ظَلَّامٌ (tyrant), غَلَّامٌ (extemely learned).

Let us also note the other forms:

مَفْعَالٌ	like مَظْطَاعٌ (a slanderer), مَهْذَارٌ (joker).
فَعْلَانٌ	like غَضَبَانٌ (very angry), كَسْلَانٌ (very lazy), فَرْحَانٌ Their feminine is formed on the pattern of كَسْلَى, e.g. غَضَبَى, فَرْحَى

God's name رَحْمَنٌ similarly means 'Very Compassionate'. Note that فَعْلَانٌ form of adjectives

do not take *tanwīn*, and are only partly declinable (see Lesson 23).

4. Adjectives on the pattern of أَفْعَلُ

1. They may indicate something coloured, e.g.

أَحْمَرُ (red), أَسْوَدُ (black), أَزْدَقُ (blue), أَخْضَرُ (green), أَصْفَرُ (yellow), أَبْيَضُ (white), أَسْمَرُ (brown).

2. a person with some defect in his body, e.g.

أَعْرَجُ (lame), أَبْكَمُ (dumb), أَصَمُ (deaf), أَعْمَى (blind), أَخْرَسُ (mute) etc.

3. or with some excellence, e.g.

أَحْوَرُ (black-eyed), أَكْبَرُ (large-eyed).

4. This form is also used for comparison. For example: أَصْغَرُ (smaller), and أَكْبَرُ (greater).

This group of adjectives has its feminine and plural on the following patterns:

Masc. Sing.	Fem. Sing.	Plural (m.&f.)
أَحْمَرُ	حَمْرَاءُ	حُمُرٌ
أَبْيَضُ	بَيْضَاءُ	بَيِّضٌ
أَعْمَى	عَمَيَاءُ	عُمَى
أَحْوَرُ	حَوْرَاءُ	حَوَرٌ

But the comparatives have a little different feminine:

أَصْغَرُ	صُغْرَى	صُغْرٌ f. أَصَاغِرُ
أَكْبَرُ	كُبْرَى	كُبْرٌ f. أَكَابِرُ

Note that أَفْعَلُ and the feminine فَعْلَاءُ forms of adjectives do not take *tanwīn* and are only partly declinable (see Lesson 23).

2. The Comparative

1. Comparatives on the أَفْعَلُ pattern are formed only from simple verbs. We have noted أَصْغَرُ and أَكْبَرُ above. Other examples are: أَظْلَمُ (greater oppressor), أَغْلَمُ (more knowledgeable), أَشَدُّ from the stem شَدَدَ meaning stronger, or harder.

The comparative is used as follows:

خَالِدٌ أَطْلُولُ مِنْ زَيْدٍ	Khālid is taller than Zayd.
فَاتِمَةُ أَغْلَمُ مِنْ أُخْتِهَا	Fatimah is more knowledgeable

than her sister.

النِّسَاءُ أَوْفَعُ مِنَ الرِّجَالِ Women are weaker than men.

The comparative in these sentences is a predicate (خَبَر) of a subject (مُبْتَدَأ). In such cases it is used as a masculine singular irrespective of the gender and number of the subject as you see in these sentences. Note that for 'than' in English we have مِنْ in Arabic.

2. Comparatives of colours are expressed by a combination of the auxiliary أَشَدُّ with the name of the colour. For example:

هَذَا أَشَدُّ حُمْرَةً مِنْ ذَلِكَ This is more red than that.

اللَّبَنُ أَشَدُّ بَيَاضاً مِنَ الثَّلْجِ Milk is more white than ice.

The colours, حُمْرَةً and بَيَاضاً are put in the accusative and are regarded as a form of *tamyiz* (see Lesson 18:4:2)

3. Comparatives from derived verbs are formed in the same way, by combining a suitable auxiliary with the infinitive of the verb. For example:

الْغَرْبُ أَكْثَرُ تَقْدُماً مِنَ الشَّرْقِ The West is more developed than the East.

هَذِهِ السَّيَّارَةُ أَسْرَعُ إِثْلَاقاً مِنْ ذَلِكَ This car is quicker to start than that.

3. The Superlative

For the superlative there is no separate form. The comparative is used in two particular ways to convey the sense of the superlative. That is why both are discussed under the term إِسْمُ التَّفْضِيلِ, the adjective (or noun) that indicates the superiority of one thing over the other.

1. as a construct

أَفْلَاطُونُ أَكْثَرُ الفلاسفةِ Plato is the greatest philosopher.

الْإِنْسَانُ أَفْضَلُ الْحَيَوَانَاتِ Man is the best of all animals.

الْأَنْبِيَاءُ أَفْضَلُ النَّاسِ Prophets are the best of mankind.

Note that the genitive (المُضَافُ إِلَيْهِ) to which the comparative is ascribed has to be plural or a collective noun.

2. with definite article

هُوَ الْأَعْلَمُ He is the most learned.

هُمْ الْأَحْيَارُ They are the best.

Attributive Use of the Comparative and the Superlative:

In the examples cited above the comparative and superlative adjectives are used as predicates of the nouns they qualify. In the sentences below, they are used attributively, and agree with the nouns they qualify in number and gender.

هَذَا سَعُودٌ الْأَكْبَرُ	This is the elder Sa'ud.
فَاطِمَةُ الزَّهْرَاءُ بِنْتُ الرَّسُولِ	The radiant Fatimah is the daughter of the Prophet.
لَيْسَ هُنَاكَ رِجَالٌ أَعْلَمُونَ	There are no more learned men there.
ذَهَبَ الرِّجَالُ الْأَفْضَلُونَ وَالنِّسَاءُ الْفُضَّلِيَّاتُ	The best men and the best women have gone.

Comparatives have their dual and plural on the following pattern.

	Sing.	Dual	Plural
Mas.	أَفْضَلُ	أَفْضَلَانِ	أَفْضَلُونَ or أَفْضَلُ
Fem.	فُضِّلَى	فُضِّلَيَانِ	فُضِّلِيَّاتُ or فَضْلٌ

In the following sections, adjectives are used in the form of construct combination or a clause.

5. A Construct Combinatoin qualifying a Noun

1. زَيْدٌ رَجُلٌ كَثِيرُ الْمَالِ Zayd is a man (with) plenty of money.

الْهِنْدُ دَوْلَةٌ مُتَعَدَّدَةُ
الْأَلْسِنَةِ India is a nation (with) a number
of languages.

رَأَيْتُ جَارِيَةً حَسَنَةَ الْوَجْهِ I saw a good looking girl.
2. حَضَرَ الرَّجُلُ الْكَثِيرُ
الْكَلَامِ The man that speaks a lot is
present.

هَلْ رَأَيْتَ غَائِشَةً
الطَّوِيلَةَ الْقَامَةَ؟ Did you see the tall statured
Aishah?

لَقَدْ دَرَسْنَا عَنْ طَارِقِ بْنِ
الْفَاتِحِ الْأَنْدَلُسِيِّ We have studied about Tariq, the
conqueror of Spain.

An ordinary construct combination as in the first examples is considered to be indefinite; hence it qualifies a indefinite noun. To qualify a definite noun, on the other hand as in the second examples, the construct (الْمُضَاف) has to take a definite article, which ordinarily it does not.

6. A clause qualifying Definite or Indefinite Noun

1. A clause qualifying an indefinite noun:

هَذَا وَلَدٌ حَسَنٌ خُلُقُهُ	This is a boy whose manners are good.
دَخَلْتُ دَارًا ضَيِّقًا فَنَاقُهَا	I entered a house whose courtyard was narrow.
رَأَيْنَا مَسْجِدًا غَالِيَةً مَنَارَتُهُ	We saw a mosque whose minarets were high.
عُثِرْتُ بِطَائِرَيْنِ غَرِيبٍ شَكْلُهُمَا	I came across two birds whose shape was strange.
هَؤُلَاءِ بَنَاتٌ فَاضِلَةٌ أُمَّهَاتُهُنَّ	These are the girls whose mothers are learned.

2. A clause qualifying a definite noun:

جَاءَ الرَّجُلُ الْحَسَنُ خُلُقُهُ	The man whose manners are good has come.
حَضَرَتِ السَّيِّدَةُ الْغَنِيَّةُ أُسْرَتُهَا	The lady whose family is rich is present.
رَكِبْتُ الْحَصَانَ الْأَسْمَرَ لَوْنُهُ	I rode on the horse whose colour is brown.
بَحَثْنَا فِي الْقَضِيَّةِ الْمُشْكِلِ حَلُّهَا	We discussed a problem difficult to solve.
أَشْفَقْتُ عَلَى الصِّبْيَانِ الْمُسْكِينِ أَهْلُوهُمْ	I felt pity on babies whose family members were lost.

If you look at these sentences you will find that the adjective clause begins with an adjective (حَسَنٌ , ضَيِّقًا , غَالِيَةً , غَرِيبٌ and فَاضِلَةٌ in the first sentences; and الْحَسَنُ , الْغَنِيَّةُ , الْأَسْمَرُ , الْمُشْكِلِ and الْمُسْكِينِ in the second sentences) which follows the noun preceding it in two things:

(1) definiteness or indefiniteness, and (2) case.

Secondly, although the clause as a whole qualifies the noun that precedes it, the adjective with which it begins qualifies the noun that follows it. However, it agrees with it only in gender, not in number; it is always singular whatever may be the number of its noun. You may also note that these adjectives act as predicates (*khavar*) coming before the nouns they qualify.

3. These conditions are not required in adjective clauses which are verbal as in the case of the first two following sentences, or which are nominal but in which the subject precedes the predicate as in the other two.

هَذَا كِتَابٌ يَنْفَعُ	This is a book that benefits.
سَمِعْتُ رَجُلًا يَسْخَرُ النَّاسَ بِكَلَامِهِ	I heard a man that holds people spell-bound with his speech.
شَاهَدْنَا قِطَارًا سَيْرُهُ سَرِيعٌ	We saw a train whose speed was fast.
أَعْظِفُ عَلَى فَقِيرٍ نَفْسُهُ عَفِيفَةٌ	I sympathize with a poor man whose soul is pure.

1. Summary of the Grammar

- The most common adjectival forms are (1) the active and passive participles, (2) six intensive forms on the pattern of *فَعِيلٌ*, *فَعَالٌ*, *مَفْعَالٌ*, *فَعُولٌ*, *فَعِيلٌ*, and *فَعْلَانٌ*, and (3) the *أَفْعُلُ* group of adjectives, indicating either the colour, or defect, or excellence of a bodily organ.
- أَفْعُلُ* is also the comparative form. It is formed from a simple verb and is used single. To indicate colour, however, the auxiliary *أَشَدُّ* is used in combination with the colour which is put in the accusative. A similar auxiliary is used with the infinitives of the derived verbs to indicate the comparative degree.
- The superlative is expressed by a comparative used either as a construct or with a definite article.
- A combination of construct and genitive may serve as an adjective to qualify an indefinite as well as a definite noun. In

the latter case, however, the construct will carry the definite article, which it otherwise does not carry.

5. A clause consisting of a subject and predicate that precedes it may serve as an adjective clause and qualify a noun, indefinite or definite, with certain conditions. One, the predicate preceding the subject in the adjective clause will agree with the noun that precedes it in the principal clause in (1) definiteness and indefiniteness, and (2) case. Two, it will agree with the noun that follows it in the adjective clause only in gender; it will be always singular whatever may be the number of the following noun.
6. These conditions are not required when the adjective clause is verbal, or begins with the subject in case it is nominal.

Exercises 19

- a. Make adjectives on the pattern of فَعِيلٌ from the following:

نَصَرَ , جَرَحَ , دَخَلَ , سَرَعَ

- b. Taking the help of a dictionary note down the intensive adjectives from the following:

عَطِشَ , سَمِعَ , كَفَرَ , صَدَقَ

- c. Write down the dual and plural, both masculine and feminine of the following:

أَضْعَفُ , أَصَمُّ , أَبْكَمُ , أَحْسَنُ

- d. Translate into English.

١. الذَّهَبُ أَصْفَرُ وَالْفُضَّةُ بَيْضَاءُ. ٧. هُنَّ زُرُقُ الْغُيُونِ بَيْضُ الْوُجُوهِ
٢. الطَّائِرَةُ أَسْرَعُ مِنَ الْقَطَارِ. حُسْنُ الْخُلُقِ
٣. الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ. ٨. رَأَيْتُ سَفِينَةً كَانَتْ تَفَرَّقُ.
٤. أَلَوْلَدُ الْأَكْبَرُ أَذْكَى مِنَ الْوَلَدِ. ٩. إِعْتَكَفْنَا فِي مَسْجِدٍ سَاحَتْهُ الْأَصْفَرُ.
٥. الرُّجُلَانِ الْأَسْوَدَانِ يُقَاتِلَانِ الرُّجُلَيْنِ الْأَحْمَرَيْنِ. ١٠. عَاشَرْنَا إِخْوَانًا غَنِيًّا أَبَاؤُهُمْ.
٩. قَابَلْنَا شَابًا حَسَنَ الْوَجْهِ. ١١. أَوْقَدْتُ الْمِصْبَاحَ الْقَوِيَّ النُّورِ.
- أَنِيقَ الْمَلْبَسِ. ١٢. أَفْضَلُ الْخَلَالِ جَفْظُ اللِّسَانِ.

- e. Translate into Arabic.

1. The leaves of the tree are green in summer and brown in autumn.

2. This cat is smaller than that.
3. She is a soft-spoken and good natured lady.
4. The moon tonight is bigger than the one last night.
5. People in the Far East are short-statured.
6. He is certainly very lazy and stupid.
7. They deny God and the Last Day: their minds are closed.
8. I saw a student rejoicing at his success.
9. She is a woman versed in many arts.
10. This is a shirt of multiple colours.

f. Put signs:

١. هو أطول منك ذراعاً. ٤. إن هذا لشئ عجاب. [٥:٣٨]
٢. الريح اليوم أشد منها أمس. ٥. أنتم الاعلون إن كنتم مؤمنين.
٣. هي امرأة بيضاء اللون. [١٣٩:٣]
٦. تطلب رجلاً حفظ القرآن. سوداء الشعر.
٧. هذا وطن كريم أبناءه.

g. Read and translate:

١. قَالَ الْكَافِرُونَ هَذَا سَاجِرٌ كَذَابٌ. [٤:٣٨]
٢. مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ. [٢٩:٥٠]
٣. مَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ. [١٤٠:٢]
٤. إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ. [٤١:٢٩]
٥. خِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَقَّهُوا. [الحديث]
٦. أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا. [مسلم]
٧. أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخِيَارُكُمْ خِيَارُكُمْ لِنِسَاءِهِمْ. [الترمذي]
٨. أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ. [ابن ماجه: ٤٠١١]
٩. الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ. [مسلم]
١٠. أَوْ لَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ. [٨١:٣٦]

Vocabulary

Text:

قَتِيلٌ	killed	مُهَذَّاءٌ	joker
طَعِنٌ	rediculed	غَضَبِي (f. غَضَبَانِ)	angry
خَبِيرٌ	informed	زُرْقَاءُ (f. أَرْزَقُ)	blue
كُذُوبٌ	great liar	مَفْرَاءُ (f. أَصْفَرُ)	yellow
أَعْرَجٌ	lame	بِكْمَاءُ (f. أَبْكَمُ)	dumb
صَبُورٌ	very patient	صُمَاءُ (f. أَصَمُّ)	deaf
عَلَامٌ	very learned	عمياء (f. أَعْمَى)	blind
مُطْعَانٌ	attacker, slanderer	أُخْرَسُ	mute
ظَلَامٌ	very cruel	كَسَلِي	(f) lazy, idle
أَحْوَرٌ	black eyed	مُتَعَدِّدٌ	multiple
أَعْيُنٌ	big-eyed	الْأَنْدَلُسِيَّةُ	Spain
أَطْوَلٌ	longer	ضَيِّقٌ	narrow
أَعْلَمُ	more	فِنَاءٌ	courtyard
	knowledgeable	أَضْعَفُ	weaker
أَسْمَرٌ	brown	الْوَانُ (كُونُ)	colour
حَلٌ	solution	حُمْرَةٌ	redness
(ن) عَثَرَ	to come accross	بَيَاضٌ	whiteness
(أَشْكَالُ) شَكْلٌ	figure, form	تَقَدُّمٌ	progress
أُسْرَةٌ	family	مُشْكِلٌ	difficult
إِنْطِلَاقٌ	start	أَشْفَقَ عَلَى	to feel pity, love
(فَلَا سَفَةَ) فَيْلَسُوفٌ	philosopher	أَفْأَحِلُ (أَفْضَلُ)	better
(حَيَوَانَاتُ) حَيَوَانٌ	animal	زَهْرَاءُ	radiant
(جَيَّارٌ خَيْرٌ) خَيْرٌ	better	(أَهَالِي) أَهْلٌ	family member
عَفِيفٌ	chaste	(ف) سَحَرَ	to keep spell-
طَوِيلُ الْقَامَةِ	tall statured		bound
(ض) عَطَفَ	to sympathize	غَرِيبٌ	strange

Exercises:

- a. (ك) سَرَعَ to hasten, (ف) جَرَحَ to wound
to go fast

- b. (س) عَطِشٌ to be thirsty
- d. أَلْفِصَّةٌ silver أَيْقُ elegant
 (س) غَرِقَ to drown اِعْتَكَفَ to retreat
 قَسِيبَةٌ wide عَاشَرَ to live with
 (فلايس) مَلَبَسٌ dress سَاحَةٌ courtyard
 (جَلالٌ) خُلَّةٌ attribute, to guite
 characteristic
- e. soft-spoken لَيِّنُ الْكَلَامِ mind اَذْهَانِ ذِهْنِ
 good-natured حَسَنُ الْخُلُقِ rejoice (س) فَرِحَ
 Far East الشَّرْقُ الْاَقْصَى deny (ن) كَفَرَ (ب)
 short-statured قَصِيرُ الْقَامَةِ versed بَارِعُ
 art (فُنُونٌ) فَنَّ stupid أَحْمَقُ
 f. الشَّعْرُ hair عَجَابٌ very strange
 الأَعْلَى higher, dominating
- g. أَوْهَنُ more fragile, خَلَأُ Great Creator,
 weaker Very Expert
 جَائِرٌ cruel, tyrant Creator
 أَبْغَضُ more hateful قَادِرٌ powerful
 (عَبْدٌ s.) عَبْدٌ slave بَدَّلَ to change
 عَنُكَبُوتٌ spider سُلْطَانٌ authority, king
 أَكْمَلُ more perfect

LESSON TWENTY

Relative Clauses

There are four words in Arabic that are classed as اسمُ، or what we may call relative pronoun. They are أَلَّذِي , مَنْ , مَا , and أَيُّ. They are used to introduce a relative clause, and may be rendered as who, whom, what, which, whose or that in different contexts. Of them أَلَّذِي has dual and plural for masculine and feminine separately; مَنْ and مَا are used for all numbers and genders; and أَيُّ with its feminine أَيُّه is used for the singular.

١. الَّذِي

- | | |
|--|---|
| a. هَذَا سَمِيرٌ الَّذِي تَعَلَّمَ
الْفَرَنْسِيَّةَ | This is Samir who learned
French. |
| هِيَ سَعَادُ الَّتِي تَتَكَلَّمُ
بِالْأَلْمَانِيَّةِ | She is Su'ad who speaks
German. |
| حَضَرَ الْمُعَلِّمَانِ اللَّذَانِ
كَانَا مُسَافِرَيْنِ | The two teachers who were on
journey have come. |
| رَحَّبْتُ بِالضَّيْفَيْنِ اللَّذَيْنِ
وَصَلَا | I greeted the two guests who
arrived. |
| نَجَحَ الطُّلَّابُ الَّذِينَ اجْتَهَدُوا | The students that worked hard
have passed. |
| شَكَرْتُ الْمُوظَّفِينَ الَّذِينَ
سَاعَدُونِي | I thanked the employees who
helped me. |
| وَصَلَّتِ الطَّالِبَاتُ اللَّائِي
اشْتَرَكْنَ فِي الرَّحْلَةِ | The girl students that took
part in the tour have arrived. |

Note that the relative pronoun in all these sentences comes after a noun to which it refers (سَمِيرٌ , سَعَادُ , الْمُعَلِّمَانِ , etc.). These antecedent nouns are, as a rule, definite nouns.

الَّذِي is inflected as follows:

	Sing.	Dual nom.	Dual acc/gen.	Plural nom/acc./gen.
masc.	الَّذِي	الَّذَانِ	الَّذَيْنِ	الَّذِينَ
fem.	الَّتِي	الَّتَانِ	الَّتَيْنِ	الَّلَوَاتِي, اللَّائِي, اللَّاتِي

- b. الَّذِي may also introduce a relative clause without referring to any explicit antecedent.

سَافَرَ الَّذِي كَانَ عِنْدَنَا

The one who was with us has gone on a journey.

إِنَّ الَّتِي تَتَصَدَّقُ مَحْبُوبَةٌ

The one who spends in charity is loved.

رَأَيْتُ الَّذِينَ فَازُوا

I saw the ones that succeeded.

جَاءَتِ اللَّتَانِ تَسْكُنَانِ أَمَامَنَا

The two (ladies) that live in front of us have come.

وَدَعْنَا اللَّتَيْنِ زَارَتَا مَنْزِلَنَا

We bid farewell to the two (ladies) that visited our house.

الَّلَوَاتِي يُعَلِّمْنَ فِي هَذِهِ

The ones that teach in this school are sincere.

الْمُدْرَسَةِ مُخْلِصَاتٌ

After the relative pronoun in these sentences there is no pronoun in the dependent clause that refers to the noun in the principal clause. But look at these sentences:

(c) هَذَا هُوَ الْوَلَدُ الَّذِي عَمُّهُ

This is the boy whose uncle is the rector of the university.

مُؤَيَّرُ الْحَاجَةِ

He carried the brief-case in which there was a lot of money.

حَمَلَ الْحَقِيبَةَ الَّتِي كَانَ فِيهَا

مَالٌ كَثِيرٌ

قَرَأْتُ الْكِتَابَ الَّذِي اشْتَرَيْتُهُ

I read the book which I bought yesterday.

أَمْسٍ

سَلَّمْنَا عَلَى الَّذِينَ قَابَلْنَاهُمْ

We greeted those whom we met in the club.

فِي النَّادِي

You will find that after the relative pronoun there is another pronoun (in عَمُّهُ , فِيهَا , اشْتَرَيْتُهُ , قَابَلْنَاهُمْ) which refers to the antecedent noun. In the first two sentences you have to mention it without fail, but in the last two where the

pronoun is the object of the verb it is joined with, you can dispense with it. You can say:

قَرَأْتُ الْكِتَابَ الَّذِي اشْتَرَيْتُ أَمْسٍ
سَلَّمْنَا عَلَى الَّذِينَ قَابَلْنَا فِي النَّادِي

The rule is that the pronoun in the dependent clause referring to the noun in the principal clause may be dropped if it is the object of the verb.

2. مَا and مَنْ

مَا and مَنْ introduce a relative clause which is not preceded by an antecedent noun. مَنْ is used for rational being or beings, and مَا for non-rational being or beings, masculine as well as feminine.

مَنْ اجْتَهِدْ فَاِنَّ
هُوَ وَمَنْ لَا يَغْدُرْ

He succeeds who works hard.

He is one of those who do not betray.

أَحْسِنْ إِلَى مَنْ أَحْسَنَ
إِلَيْكَ
لَا تُكَذِّبْ بِكُلِّ مَا تَسْمَعُ

Do good to one who does good to you.

Do not relate every thing that you hear.

أَتَقُولُونَ مَا لَا تَفْعَلُونَ؟

Do you say what you do not do?

3. أَيُّ

أَيُّ and the feminine أَيَّةُ are also used as relative pronouns, independently or as a construct. For example:

يُفْجِبُنِي أَيُّ يَفْعَلُ وَاجِبَهُ

Whoever does his duty pleases me (or I admire whoever does his duty).

إِذَا تَصَدَّقْتَ فَابْدَأْ بِأَيِّ
هُوَ أَقْرَبُ

When you spend in charity begin with him who is nearer (to you).

أَصَابِقِي مِنَ النَّاسِ أَيُّهُمْ
أَخْلَصُ

Of people I only take as friend one who is more sincere.

قَرَأْتُ أَيَّةَ رِوَايَةٍ وَجَدْتُ I read any novel I got.

In the first two sentences أَيُّ is used independently, and in the last as a construct (مُضَاف).

In the last of these sentences, and in the last two of the sentences above no pronoun has been mentioned after the relative pronoun even though it may have been demanded by the preceding transitive verbs (وَجَدْتُ , تَفَعَّلُونَ , تَسْمَعُ). The reason is the same which has been stated in the case of الَّذِي. In all such cases one is at liberty to mention or not to mention the pronoun that refers to the antecedent noun.

Other occasions on which the pronoun is dropped are the following:

1. اقْتَرِبْ مِمَّا يَقْتَرِبُ الْعُقَلَاءُ Come close to those things
وَابْتَعدْ عَمَّا يَبْتَعدُونَ to which wise men come
close, and move away from
those from which they move
away.
2. اُنْزِلْ مَا أَنْتَ بَازِلٌ فِي Spend whatever you like to
وَجُودِ الْخَيْرِ spend for good purposes
3. اقْرَأْ أَيَّا نَافِعٍ Read whatever is useful.

From the first sentence مِنْهُ after الْعُقَلَاءُ and عَنْهُ after يَبْتَعدُونَ have been dropped; from the second, the accusative pronoun (هُ) coming after an active participle from a transitive verb (بَازِلُهُ), and from the third, the nominative pronoun هُوَ preceding the active participle (هُوَ نَافِعٌ) have also been dropped.

4. Summary of the Grammar:

1. الَّذِي and its forms introduce a relative clause with or without an antecedent noun. In the former case, however, the antecedent noun has to be definite.
2. مَنْ and مَا introduce a relative clause without any antecedent noun. مَنْ is used for rational being or beings, and مَا for non-rational being or beings, masculine as well as feminine.
3. أَيُّ with its feminine أَيَّةُ work as a relative pronoun and are used independently or as a construct (مُضَاف).

4. A pronoun other than the relative pronoun which refers to the antecedent noun is to be mentioned when needed. But it may be dropped when it is the object of a transitive verb, or is governed by a preposition, or when it is the genitive (مضاف إليه) of an active participle from a transitive verb, or its subject (مبتدا).

Exercises 20

a. Translate into English:

- | | |
|--|---|
| ٧. هِيَ الَّتِي سَرِقَ مَالُهَا وَقِيلَ
رُوحُهَا. | ١. هَذَا هُوَ الطَّبِيبُ الَّذِي يُعَالِجُ
الْمَرْضَى. |
| ٨. يُعْجِبُنِي أَيُّ يَخْدُمُ وَطَنَهُ. | ٢. الْقَاضِي هُوَ الَّذِي يَحْكُمُ
بَيْنَ النَّاسِ. |
| ٩. الْقَوْصَةُ الَّتِي أَلْفَهَا خَالِدٌ
قِصَّةٌ جَدِيدَةٌ. | ٣. شَكَرَ الْمُهَنْدُسُ الْعَامِلِينَ
الَّذِينَ يَعْمَلُونَ بِنَشَاطٍ. |
| ١٠. رَأَيْتُ اللَّائِي يَشْتَغِلْنَ فِي
الْمَصْنَعِ. | ٤. تَقْتَنِعُ أَسْرَتِي بِمَا رَزَقَهَا
اللَّهُ مِنْ فَضْلِهِ. |
| ١١. عَاشِرُ مِنَ النَّاسِ أَنَّهُمْ أَفْضَلُ. | ٥. إِحْتَرَمَ مَنْ هُوَ أَكْبَرُ مِنْكَ سِنًا. |
| ١٢. رَبِّ اغْفِرْ لِي مَا قَدَّمْتُ
وَمَا أَخَّرْتُ. | ٦. مِنَ النَّاسِ مَنْ لَا يُقْنِعُهُ الْقَلِيلُ. |

b. Translate into Arabic.

1. I congratulated those who succeeded in the test.
2. The two girls that are going to the school are my sisters.
3. Do you know the two boys who are sitting under that tall tree?
4. Are you the one who wrote the note?
5. Indeed you reap what you sow.
6. Be patient on what befalls you.
7. Have pity on those who are weak.
8. Do you wrong the one who wrongs you?
9. He is the one who deceived his people.
10. Busy yourself in things which benefit you here and the hereafter.

c. Put signs:

- | | |
|--------------------------|------------------------------|
| ٥. تسلم الجائزة الطالبان | ١. حكى على كل ماسمع. |
| الذان فازا في المسابقة. | ٢. ما عند الله خير وأبقى. |
| ٦. استقبل مدير الشركة | ٣. هو الذي كذبه قومه. |
| المندوبين الذين وصلوا. | ٤. يخرتم التلميذ من يرفق به. |

d. Read and translate:

١. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ. [٥:٩٦]
 ٢. هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا. [٦٧:١٠]
 ٣. أَفَمَنْ يَعْلَمُ أَنَّ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى. [١٩:١٣]
 ٤. مَا أَنْقَضْتُمْ مِنْ نَفَقَةٍ وَمَا نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ. [٢٧:٠٢]
 ٥. لَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ. [٢٢٨:٢]
 ٦. اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ. [٤:٣٢]
 ٧. مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ. [٢٩:٤٨]
 ٨. الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ إِسَابِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ. [متفق عليه]
 ٩. لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كَبِيرِنَا. [ابوداود]
 ١٠. إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ (ص) أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: تَطْعُمُ الطَّعَامَ وَتَقْرَأَ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ. [متفق عليه]

Vocabulary

Text:

الْفَرَنْسِيَّةُ	French	الْخَلَاةُ	club
الْأَلْمَانِيَّةُ	German	(ض) غَدَرَ	to betray, deceive
رَحَّبَ	to greet	حَدَّثَ (ب)	to tell, talk
سَاعَدَ	to help	أَخْلَصَ	more sincere
إِشْتَرَكَ	to participate	رَوَايَةٌ	novel, story
الرَّحْلَةُ	tour, journey	إِقْتَرَبَ	to come or go near
تَصَدَّقَ	to give in charity		
إِبْتَغَدَ	to move away	(ن) فَازَ	to succeed
(ن) بَذَلَ	to spend	(ن) سَكَنَ	to reside, take rest
(وُجُوهٌ) وَجْهٌ	1. face, 2. channel	وَدَّعَ	to bid farewell
	3. purpose	(ن) زَارَ	to visit

صَادَقَ

to make friend
with

اِشْتَرَى

to buy

سَلَّمَ

to greet

تَكَلَّمَ

to speak, talk

(ف) بَدَأَ

to begin

Exercises:

- a. عَاشَرَ to associate with قَدَّمَ to send ahead,
أَخَّرَ to delay, do later offer,
القَاضِي judge (ن) خَدَّمَ to serve
عَالَجَ to treat, take care of
أَلَفَ to compose, write اِشْتَغَلَ to work
الْمَصْنَعُ factory نَشِيطٌ zeal
اِقْتَنَعَ to be contented أَقْنَعَ to satisfy
- b. note اِلْتَقَرَّ to have pity (س) رَجِمَ
to reap (ن) حَصَدَ to wrong (ض) ظَلَمَ
to sow (ف) زَرَعَ to be busy (ب) اِشْتَغَلَ
to befall أَصَابَ
- c. (ض) حَكَّى to relate (ن) رَفَقَ to be lenient, kind
تَسَلَّمَ to receive polite
اِحْتَرَمَ to honour, respect كَذَّبَ to belie
أَبْقَى durable, that مُسَابَقَةٌ competition
which remains اِسْتَقْبَلَ to welcome
longer مَنُذُوبٌ representative,
delegate
- d. (س) سَلِمَ to be safe (رُحْمَاءُ) رَجِيمٌ kind, compassionate
أَبْصَرَ to discern to make اِلْسَلَامُ peace
something visible اِشِيدَاءُ شَدِيدٌ hand, strong
أَطْعَمَ to feed, offer food أَنْفَقَ to spend
نَفَقَةٌ expenditure (ن) نَذَرَ to dedicate
سِتَّةٌ six مُهَاجِرٌ immigrant
(ن) هَجَرَ to leave (ض) عَرَفَ to know, recognize
(ف) نَهَى to forbid شَرَفَ honour

Review Exercises V

a. Translate the following sentences into English, and tell why the underlined words carry the sign they do.

١. إِنَّمَا رَجَعَ زُهَيْرٌ نَاجِحاً. ٨. أَسِفْتُ لِهَجْرِ الصَّدِيقِ صَدِيقَةٍ.
٢. بَاتَ الْقَوْمُ عِنْدِي جَمِيعاً. ٩. ضُنْتُكَ الْمَعْرُوفَ شَرَفَ لَكَ.
٣. لَا تَفْرَحْ بِكَوْنِكَ حَاكِماً. ١٠. مَنْ لَنَا بِمَثَلِهِ قَائِداً؟
٤. أَعَارَفْتُ صَدِيقَكَ قِيَمَةَ الْعِلْمِ؟ ١١. أَعْجَبَنِي اجْتِنَابُكَ أَسْبَابَ الشَّرِّ.
٥. رَأَيْتُكَ رَجُلًا قَائِداً جَمَلًا. ١٢. الْحَقُّ قَاطِعٌ سَيْفُهُ الْبَاطِلَ.
٦. إِنَّ الْجَبَانَ لَهَيَّابٌ إِقَاءَ الْعَذْوِ. ١٣. يَخْطُبُ الْأُسْتَاذُ رَافِعاً صَوْتَهُ.
٧. الْصَدِّيقُ أَرْهَقَ الْفَضَائِلَ شَانًا. ١٤. رَأَيْتُ امْرَأَةً مَقْفُوداً طِفْلاً.
وَأَشَدُّهَا تَأَثُّراً.

b. Fill in the blanks with proper relative pronouns:

١. إِنَّ _____ يَزْرَعُونَ الْمَغْصِيَةَ يَحْضُرُونَ الدَّمَامَةَ.
٢. السُّعَيْدُ _____ اعْتَبَرَ بِأَمْسِيهِ وَنَظَرَ لِنَفْسِهِ.
٣. سَأَلَ رَسُولُ اللَّهِ (ص) أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: _____ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ.
٤. الْإِنْسَانُ الْعَاقِلُ هُوَ _____ لَا يُضَيِّعُ الْوَقْتَ فِي غَيْرِ _____ يُنْفَعُهُ.
٥. الْمَرْأَةُ الصَّالِحَةُ هِيَ _____ عَامِلَةٌ بِ_____ يَفْرِضُهُ اللَّهُ عَلَيْهَا نَحْوَ نَفْسِهَا وَزَوْجِهَا وَأَوْلَادِهَا وَمَنْزِلِهَا.
٦. إِعْتَصِمْ بِالْأَخْلَاقِ الْحَسَنَةِ تَكُونُ عُدَّةً لَكَ فِي الْوَقْتِ _____ لَا تَجِدُ فِيهِ _____ يُخْلِصُكَ إِلَّا _____ عَمِلْتَ مِنْ صَالِحٍ وَ_____ تَحَلَّيْتَ بِهِ مِنْ خُلُقٍ طَيِّبٍ.

c. Put signs:

١. الشَّدِيدُ مِنْ مَلِكٍ نَفْسِهِ. [الحديث]
٢. مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ. [الحديث]
٣. مَا هَلَكَ امْرُؤٌ عَرَفَ قَدْرَهُ.
٤. الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ. [الترمذی]
٥. أَشْكُرُ النَّاسَ لِلَّهِ أَشْكُرُهُمُ لِلنَّاسِ. [أحمد]
٦. قِيلَ لِأَنُوشِيرَوَانَ: مَنْ أَجْدَرُ النَّاسِ أَنْ يَحْدَرَ؟ قَالَ: الْعَدُوُّ الْقَاهِرُ، وَالصَّدِيقُ الْغَادِرُ، وَالسُّلْطَانُ الْجَائِرُ.
٧. سَأَلَ رَجُلٌ مِنَ الْحَكِيمِ الْيُونَانِيِّ فَقَالَ: عَلِمْنِي مَا يَقْرَأُنِي.

من الله ومن الناس. فقال: أَمَا مَا يَقْرَبُكَ مِنَ اللَّهِ فَمَسَأَلْتَهُ
وَأَمَا مَا يَقْرَبُكَ مِنَ النَّاسِ فَتَرَكُ مَسَأَلَتَهُمْ.

d. Translate into Arabic.

1. The sun will be rising within an hour.
2. The man is looking in the mirror smiling.
3. Is Sunday the appointed day?
4. A student came to me asking a question.
5. Nobody came late today.
6. Teachers love their students as they love their sons.
7. I am grateful for the help of my friends.
8. One who spends his money saves his honour.
9. Virtue is to remove evil with good.
10. The wretched is one who does not spend on himself and hoards for others.

e. Read and translate the following verses of the Quran:

١. وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ. [٥٦: ١٨]
٢. فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُندًا. [٧٥: ١٩]
٣. إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا. [٩٠: ٢١]
٤. مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا. [٧٢: ١٧]
٥. لَعَلَّكَ بَاجِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا. [٦: ١٨]
٦. فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا. [٣٤: ١٨]
٧. قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا. [٤: ١٩]
٨. وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنْ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا. [٧٠: ١٧]
٩. قَالَ الَّذِينَ كَفَرُوا لَوْ لَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا. [٣٢: ٢٥]
١٠. قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ. [١٢: ٣٩-١١]

f. Read and translate the following hadiths:

١. أكرموا أولادكم وأحسنوا أدبهم. [ابن ماجه: ٣٦٧١]
٢. من انتهب نهية فليس متاً. [ابن ماجه: ٣٩٤٧]
٣. ما أسكر كثيره فقليله حرام. [ابن ماجه: ٣٣٩٣]
٤. ساقى القوم آخرهم شرباً. [ابن ماجه: ٣٤٣٤]
٥. إن خيركم أحاسنكم قضاء. [ابن ماجه: ٢٤٢٣]
٦. من كان يؤمن بالله واليوم الآخر فليحسن إلى جاره. [ابن ماجه: ٣٦٧٢]
٧. من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله. [ابن ماجه: ٢٧٨٣]
٨. كل بني آدم خطاء وخير الخطائين التوابون. [ابن ماجه: ٤٢٥١]
٩. المؤمن الذي يخالط الناس ويصبر على أذاهم أعظم أجراً من المؤمن الذي لا يخالط الناس ولا يصبر على أذاهم. [ابن ماجه: ٤٠٣٢]
١٢. ماكسب الرجل كسباً أطيب من عمل يده، وما أنفق الرجل على نفسه وأهله وولده وخادمه فهو صدقة. [ابن ماجه: ٢١٣٨]

Vocabulary

a.	جَمِيعٌ	all	(س) أُسِيفَ	to grieve
	صُنْعٌ	making	مَفْقُودٌ	lost
	(ض) بَات	to pass night	(شَيُون) شَان	affair
	قَائِدٌ	leading, leader	جَبَانٌ	coward
	كُونٌ	being	(ن) حَطَبٌ	to lecture,
	هَيَّابٌ	very much fearing		give speech
	قِيَمَةٌ	value, price	إِقَاءٌ	meeting
	تَأْثِيرٌ	influence	إِحْتِمَالٌ	bearing
b.	السَّعِيدُ	fortunate	(ن) فَرَضٌ	to set as a duty
	إِعْتَبَرُ	to learn a lesson	إِعْتَصَمَ	to hold fast
	صَبَّحَ	to waste	عُدَّةٌ	preparation
	أَخْلَصَ	to save, make pure	تَحَلَّى (ب)	to adorn oneself
		be sincere	نَحْوُ	towards
c.	(ض) مَلَكٌ	to control	أَجْدَرُ	worthy

	تَشَبَّهَ	to copy	قَاهِرٌ	irresistable,
	قَدْرٌ	value		overpowering
	مَنْزِلَةٌ	position, rank	غَاوِرٌ	disloyal,
	قِيلَ	is (was) said		treacherous
	قَرَّبَ	to bring near	مَسْأَلَةٌ	begging
d.	smiling	مُتَبَسِّمٌ	to spend	(ن)بَذَلَ
	appointed-		to save	يَصُونَ. ضَايَ
	time/day	مَوْعِدٌ	to remove	(ف)دَفَعَ
	working-		wretched	شَقِيٌّ
	to hoard	(ف)جَمَعَ	does not	(س)بَجَلَ
	late	مُتَأَخِّرٌ	spend	
e.	(جُنُودٌ)جُنْدٌ	army	ثَبَّتَ	to make firm
	رَهَبَ (س)رَهْبٌ	to fear	رَتَّلَ	to recite slowly,
	فُؤَادٌ	heart		gradually, chant
	(ف)بَخَعَ	to kill	بَشَّرَ	to give good news
	(آثَارٌ)أَثَرٌ	sign, mark,	أَذَرَّ	to warn, threaten
		tradition, influence	خَاوَرَ	to talk, discuss
	(ض)وَهِنَ	to become weak,	نَفَرَ	individual
		decay	عَظْمٌ	bone
	إِشْتَغَلَ	to burn	جُمْلَةً وَاحِدَةً	once in full
	شَيْبٌ	old age	أَسَفًا. (س)أَسِيفَ	to grieve
	الدِّينُ	recompense,	سَارَعَ	to hasten
		religion	أَعَزَّ	stronger
	(ض)كَسَبَ	to earn	(أَمْكِنَةً)مَكَانٌ	place, status
f.	أَدَبٌ	manner	الْغُلْيَا	high
	إِنْتَهَبَ	to plunder, rob	خَالَطَ	to mix
	نُهْيَةٌ	plunder, spoil	أَسْكَرَ	to intoxicate
	كَرَّمَ	to honour	قَضَاءٌ	payment
	(أَحْسَنَ)أَحْسَنَ	better	شَرِبَ	drinking
	أَذَى	trouble	السَّاقِي	cup-bearer, who
	تَوَابٌ	great repentor		offers drink
	خَطَاءٌ	great sinner	فَضَّلَ	to elevate

LESSON TWENTY ONE

الفعل المضعف: Doubled Verbs

1. In some simple verbs the second radical is same as the third radical. These verbs are called **الفعل المضعف**, doubled verbs. Examples are:

مَدَّ (ن) to extend, stretch, فَزَرَ (ض) to flee,

مَسَّ (س) to touch

Doubled verbs mostly belong to the **نَصَرَ**, **ضَرَبَ** and **سَمِعَ** groups.

2. Rules of Conjugation

Three rules govern the perfect and imperfect conjugation of doubled verbs:

1. In perfect conjugation where the third radical has a vowel sign (*fatḥah, kasrah, dammah*), the second radical loses its vowel sign and is joined with the third, with *shadda* placed on it. For example:

مَدَّتْ = مَدَّتْ , مَدُّوا = مَدُّوا , مَدَّا = مَدَّا , مَدَّ = مَدَّ

Similarly from مَسَّ we have مَسَّ , مَسُّوا , مَسَّا .

2. But where the third radical has *sukūn*, the second radical retains its vowel sign, and the two radicals are written separately. For example:

فَرَزْتُما , فَرَزْتُمْ , مَسَيْتُنَا , مَسَيْتُمْ , مَدَدَنْ , مَدَدْتُ

3. In the imperfect conjugation the vowel sign of the second radical is taken up by the first radical. For example

يَفْزُرُ → يَفْزِرُ , يَمَسُّ → يَمْسِسُ , يَمُدُّ → يَمُدُّ

3. The perfect of (ض) فَرَ (س) مَسَّ:

فَرَّ	فَرَّا	فَرُّوا	مَسَّ	مَسَّا	مَسُّوا	الغائب
فَرَّتْ	فَرَّتَا	فَرَرْنَ	مَسَّتْ	مَسَّتَا	مَسِسْنَ	
فَرَزْتُ	فَرَزْتُما	فَرَزْتُمْ	مَسَيْتُ	مَسَيْتُما	مَسَيْتُمْ	الحاضر
فَرَزْتَ	فَرَزْتُما	فَرَزْتِ	مَسَيْتِ	مَسَيْتُما	مَسَيْتِ	
فَرَزْتُ	فَرَزْنَا	فَرَزْنَا	مَسَيْتُ	مَسَيْتُنا	مَسَيْتُنا	المتكلم

The perfect of مَدَّ is similar to the perfect of فَرَ

4. The imperfect of فَرَّ (ض), مَسَّ (س) and مَدَّ (ن) are as follows:

يَمْسُونَ	يَمْسَانِ	يَمْسُ	يَفْرُونَ	يَفْرَانِ	يَفِرُّ	الغائب
يَمْسُونَ	يَمْسَانِ	تَمْسُ	تَفْرُونَ	تَفْرَانِ	تَفِرُّ	الحاضر
تَمْسُونَ	تَمْسَانِ	أَمْسُ	أَفْرُونَ	أَفْرَانِ	أَفِرُّ	المتكلم
تَمْسُونَ	تَمْسَانِ	أَمْسُ	تَفْرُونَ	تَفْرَانِ	تَفِرُّ	الغائب

يَمْدُونَ	يَمْدَانِ	يَمْدُ	يَفْرُونَ	يَفْرَانِ	يَفِرُّ	الغائب
يَمْدُونَ	يَمْدَانِ	تَمْدُ	تَفْرُونَ	تَفْرَانِ	تَفِرُّ	الحاضر
تَمْدُونَ	تَمْدَانِ	أَمْدُ	أَفْرُونَ	أَفْرَانِ	أَفِرُّ	المتكلم
تَمْدُونَ	تَمْدَانِ	أَمْدُ	تَفْرُونَ	تَفْرَانِ	تَفِرُّ	الغائب

5. The imperatives are on this pattern:

إِمْسُوا	مَسَّ	مَسَّ	مَسَّ	مَسَّ	مَسَّ (س) :	الأمر
إِفْرُوا	فَرَّ	فَرَّ	فَرَّ	فَرَّ	فَرَّ (ض) :	
أَمْدُوا	مَدَّ	مَدَّ	مَدَّ	مَدَّ	مَدَّ (ن) :	

لَا تَمْسُوا	لَا تَمْسُوا	لَا تَمْسُوا	لَا تَمْسُوا	لَا تَمْسُوا	لَا تَمْسُوا (س) :	النهي
لَا تَفْرُوا	لَا تَفْرُوا	لَا تَفْرُوا	لَا تَفْرُوا	لَا تَفْرُوا	لَا تَفْرُوا (ض) :	
لَا تَمْدُوا	لَا تَمْدُوا	لَا تَمْدُوا	لَا تَمْدُوا	لَا تَمْدُوا	لَا تَمْدُوا (ن) :	

However, the singular masculine in both the imperatives can be conjugated on normal patterns by pronouncing the second and third radicals separately. For example: اُفِرُّ, اُفِرُّ in the positive imperative, and لَا تَفِرُّ, لَا تَفِرُّ in the negative imperative.

6. The following table shows the derivatives of the simple doubled verbs of different groups:

Im-Perfect	Im-perfect	Imperative	Act. Participle	Pass. Participle	Infinitive
مَدَّ (ن)	يَمْدُ	أَمْدُ / مَدَّ	مَادٌّ	مَمْدُودٌ	مَدَّ
فَرَّ (ض)	يَفِرُّ	إِفِرِّ / فَرَّ	فَارٌّ	مَفْرُودٌ	فَرَّ / فَرَّ
مَسَّ (س)	يَمْسُ	إِمْسِ / مَسَّ	مَاسٌّ	مَمْسُوسٌ	مَسَّ

The following table gives the derived stems of the doubled verbs and their derivatives. مَدَّ has been taken for illustration.

	<u>Im-</u>		<u>Act.</u>	<u>Pass.</u>	
<u>Perfect</u>	<u>perfect</u>	<u>Imperative</u>	<u>Participle</u>	<u>Participle</u>	<u>Infinitive</u>
أَمَدَّ	يُمَدُّ	أَمِدْ / أُمِدْ	مُودٍ	مُمَدِّ	إِمْدَاؤُ
مَدَّدَ	يُمَدِّدُ	مَدِّدْ	مُمَدِّدٌ	مُمَدِّدٌ	تَمْدِيدٌ
مَادَّ	يُمَادُّ	مَادِ / مَادَّ	مُمَادِبٌ / مُمَادِّ	مُمَادِّ	مُمَادَّةٌ
تَمَدَّدَ	يَتَمَدَّدُ	تَمَدِّدْ	مُتَمَدِّدٌ	مُتَمَدِّدٌ	تَمَدُّدٌ
تَمَادَّدَ	يَتَمَادُّ	تَمَادِّ / تَمَادَّ	مُتَمَادِبٌ / مُتَمَادِّ	مُتَمَادِّ	تَمَادُّدٌ
إِمْتَدَّ	يَمْتَدُّ	إِمْتَدِّ / إِمْتَدَّ	مُمْتَدِّ	مُمْتَدِّ	إِمْتِدَاؤُ
إِنْحَلَّ	يَنْحَلُّ	إِنْحَلِّ / إِنْحَلَّ	مُنْحَلِّلٌ / مُنْحَلِّ		إِنْجِلَالٌ
إِسْتَمَدَّ	يَسْتَمَدُّ	إِسْتَمَدِّ / إِسْتَمَدَّ	مُسْتَمَدِّ	مُسْتَمَدِّ	إِسْتِمْدَاؤُ

3. Summary of the Grammar

1. Doubled verbs mostly belong to ن , ض and س groups.
2. In their perfect conjugation where the third radical has a vowel sign, the second radical loses its sign, and is combined with the third. But where the third radical has *sukūn*, both the second and third radicals keep separate and retain their signs.
3. In the imperfect conjugation the vowel sign of the second radical is taken up by the first radical.
4. For the derived verbs see the table.

Exercises 21

a. Write:

1. the perfect conjugation of (ن) ذَقَّى and (ض) حَبَّلَ.
2. the imperfect conjugation of (ن) قَصَّرَ , (س) وَدَّ
3. the positive imperative of (ن) ذَلَّ and (ض) عَزَّ.
4. the negative imperative of (ن) ظَنَّ and (ض) قَلَّ.

b. Write.

1. the perfect conjugation of تَعَدَّدَ , أَحَبَّ.
2. the imperfect conjugation of تَحَابَّبَ , اسْتَقَرَّ.
3. the active and passive participles of عَزَّ , أَضَلَّ.
4. the infinitive of انْضَمَّ , ارْتَدَّ.

c. Translate into English.

١. يَمُرُّ الطَّبِيبُ عَلَى الْمَرْضَى كُلِّ صَبَاحٍ.
٢. قُلْ عَدَدْتُ هَذِهِ الرِّيَالَاتِ؟
٣. صَبَّ الْقَهْوَةَ لِلضُّيُوفِ.
٤. لَا تَطْنَنَّ أَنَّ الْاِخْتِبَارَ سَهْلٌ.
٥. لَمْ يَحُجَّ سَعْدٌ هَذَا الْعَامَ.
٦. الْفَرُّ مَعَ مَنْ أَحَبَّ.
٧. نَحْنُ نَقْصُ عَلَيْكَ أَحْسَنَ الْقَصَصِ. [٣:١٢]
٨. أَسْلَمَ الْقَوْمُ وَلَمْ يَرْتَدُّوا بَعْدَ.
٩. انْشَقَّتِ الْأَرْضُ مِنْ هُنَا ثُمَّ انْضَمَّتْ.
١٠. مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ. [الحديث]

d. Translate into Arabic:

1. They have gone astray and mislead others.
2. I opened the door when they knocked.
3. He does not care about himself.
4. Tell the story to your friend.
5. She shakes the bottle before drinking the medicine.
6. It pleases me that you resolved the difficulty.
7. Zaynab! do not crush the ant by your foot.
8. Young men! do not flee from facing the reality.
9. Did the truck block the road?
10. We counted the people who participated in the conference.

e. Put signs:

١. لَا يَهْمُنِي هَذَا الْأَمْرُ.
٢. لَا يَعْزُ مِنْ أَذْلِهِ اللَّهُ.
٣. سَدَّتِ السَّيَّارَتَانِ الطَّرِيقَ.
٤. أَهْنِ هَمَمِنَ بِمَغَادِرَةِ الْجَمَاعَةِ؟
٥. اهْتَزَّ الْعَرْشُ مِنْ دَعَاءِ الْمَظْلُومِ.
٦. هَلْ تَطْنُونَ أَنَّ الْإِجَازَةَ قَرِيبَةٌ.
٧. أَنْتَ قَصَصْتَ حِكَايَةَ غَرِيبَةٍ.
٨. عَلَى إِخْوَتِكَ.

f. Read and translate:

١. أَنَا صَبَبْنَا الْمَاءَ صَبًّا ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا فَأَنْبَتْنَا فِيهَا حَبًّا. [٢٧:٢٥:٨٠]
٢. وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُحْمِلُونَكُم مَّا تَحْمِلُونِ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ. [٦٩:٣]
٣. أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ. فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ. وَلَا يَخْضُ عَلَى طَعَامِ الْيَتِيمِ. [٣-١:١٠٧]

٤. قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ
لَكُمْ ذُنُوبَكُمْ. [٣١:٣]
٥. لَيْسَ الْمُسْكِينُ الَّذِي تَرُدُّهُ الْعَمْرَةُ وَالتَّمْرَتَانِ وَلَا اللَّقْمَةُ
وَاللُّقْمَتَانِ. إِنَّمَا الْمُسْكِينُ الَّذِي يَتَعَفَّفُ. [الحديث]
٦. مَنْ أَنْظَرَ مُعْسِراً أَوْ وَضَعَ لَهُ أَظْلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ
عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ. [الحديث]
٧. اَللّٰهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّيْ شَيْئًا فَشَقَّ عَلَيْهِمْ فَاشْفُقْ عَلَيْهِ
وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّيْ شَيْئًا فَرَفَقَ بِهِمْ فَارْفُقْ بِهِ. [الحديث]
٨. مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ مِنْ
غَيْرِ أَنْ يُنْقُصَ مِنْ أَجُورِهِمْ شَيْءٌ. وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً
سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ
يُنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ. [الحديث]

Vocabulary

Text:

مَدَّ (ن)	to extend, stretch	مَادَّ	to give time
فَرَّ (ض)	to flee	تَمَدَّدَ	to be extended
مَسَّ (س)	to touch	أَمَدَّ	to help
تَمَادَّ	to give time	مَدَّدَ	to extend, stretch
إِنْخَلَّ	(int. v.) to loosen, open	إِمْتَدَّ	to prolong
		اسْتَعَمَدَ	to ask for help

Exercises:

- a. دَقَّى (ن) to knock دَلَّ (ن) to guide, indicate
ضَلَّ (ض) to go astray عَزَّ (ض) to be respected
قَصَّ (ن) to tell a story, describe, relate ظَنَّ (ن) to guess, think
وَدَّ (س) to like, love قَلَّ (ض) to lessen (v. intr.)
- b. أَحَبَّ to love تَحَابَّ to love each other
تَعَدَّدَ to multiply عَزَّ to honour
اسْتَقَرَّ to settle down ارْتَدَّ to apostatize
أَضَلَّ to mislead اِنْضَمَّ to join, combine with

c.	(ن) مَرَّ	to pass by	(ن) عَدَّ	to count
	إِنْشَقَّ	to split		
	(ن) صَبَّ	to pour down	(ن) حَجَّ	to do <i>hajj</i> , pay a visit
d.	difficulty	(مَشَاكِلُ) مُشْكِلَةٌ	crush	(ن) دَسَّ
	to care about	إِهْتَمَّ (ب)	ant	نَمَلَةٌ
	to shake	(ن) هَزَّ	facing	مُؤَاجِهَةٌ
	to please	(ن) سَرَّ	reality	الْحَقِيقَةُ
	to block	(ن) سَدَّ	truck	الشَّاحِنَةُ
	to resolve	(ن) حَلَّ	to participate	شَارَكَ
	bottle	(قَوَارِيرُ) قَارُورَةٌ		
e.	(ن) هَمَّ	to intend	مُغَازِرَةٌ	departure
	الْعَرْشُ	throne	أَذَلَّ	to degrade, humiliate
f.	(ن) شَقَّ	to split, break	أَنْظَرَ	to give time
		open, be hard on	مُعَسِّرٌ	poor
	(حُبُوب) حَبٌّ	seed, grain	(ف) وَضَعَ	to reduce, put
	(ن) شَعَرَ	to be aware	أَظْلَلْ	to shade
	(ن) رَدَّ	to return, bring back	(ن) حَصَّ	persuade, to incite
	(ن) دَعَّ	to rebuff	(ن) سَنَّ	to set example
	(أُجُورٌ) أَجْرٌ	reward	أَلْلُقْمَةُ	morsel
	(أَوْزَانٌ) وَزْرٌ	sin, burden	وَلَّى	to govern, take up responsibility,
	التَّمْرَةُ	a piece of date		administer
	سُنَّةٌ	example	تَعَفَّفَ	to avoid, be chaste
	يَتِيمٌ	orphan		
	(طَوَائِف) طَائِفَةٌ	group	(ن) رَفَقَ	to be lenient, kind
	إِتَّبَعَ	to follow		

LESSON TWENTY TWO

Verbs with *Hamzah* (الْفِعْلُ الْمَهْمُوزُ)

Verbs with *hamzah* usually function like strong verbs. However, there are a few exceptions. In some cases there are also problems concerning writing and pronunciation.

The rule governing the writing and pronunciation may be stated as follows: When two *hamzahs* occur in one syllable, the second *hamzah* is dropped and the vowel on the first is elongated. In writing, this is indicated by putting a *madd* on the first *hamzah*. For example: *أَوْ* is written as *أَوَّل* and *أَلِفٌ* is written as *أَلِفٌ*.

1. Verbs with First *Hamzah*

- a. The verbal forms of some groups of simple verbs with initial *hamzah* are given below.

	<u>Im-</u>		<u>Act.</u>	<u>Pass.</u>	
	<u>perfect</u>	<u>Imperative</u>	<u>Participle</u>	<u>Participle</u>	<u>Infinitive</u>
	أَمَلُ (ن)	أَوْمَلُ	أَوَّل	مَأْمُولُ	أَمَلٌ
	= (to hope)				
	أَسَرَّ (ض)	أَسِرْ	أَسِيرُ	مَأْسُورُ	أَسَرَّ
	= (to detain)				
	أَلَفَّ (س)	أَلَفْ	أَلِفٌ	بِمَأْلُوفٍ	أَلَفَّةٌ
	= (to be familiar with)				
	أَدَبُ (ك)	أَدِّبْ	أَدِيبُ		أَدَبٌ
	= (to behave properly)				

Imperatives with *ف* or *و* are written as *فَأْمَلْ*, *فَأَسِرْ*, *وَأَلَفْ* etc.

- b. In the positive imperatives of *أَخَذَ* (ن), *أَمَرَ* (ن), *أَكَلَ* (ن) etc. the initial *hamzah* is dropped. *أَخَذَ*, for example, has its imperative as follows:

خُذْ خُذَا خُذُوا خُذِي خُذَا خُذْنَ

However, with *ف* and *و* the *hamzah* is restored:

وَأْمُرْ فَاخْذُ

The negative imperative (النَّهْيُ) is quite regular:

لَا تَأْخُذْ، لَا تَأْخُذَا ---

- c. The case of derived verbs with first *hamzah* is illustrated here by taking اَلِف as base.

<u>Im-</u>	<u>Im-</u>	<u>Im-</u>	<u>Act.</u>	<u>Pass.</u>	
<u>Perfect</u>	<u>perfect</u>	<u>Imperative</u>	<u>Participle</u>	<u>Participle</u>	<u>Infinitive</u>
آلَفَ	يُؤَلِّفُ	آلِفْ	مُؤَلِّفٌ	مُؤَلِّفٌ	إِيْلَافٌ
=(to befriend with)					
أَلَفَ	يُؤَلِّفُ	أَلِفْ	مُؤَلِّفٌ	مُؤَلِّفٌ	تَأْلِيفٌ
=(to compile)					
آلَفَ	يُؤَالِفُ	آلِفْ	مُؤَالِفٌ	مُؤَالِفٌ	مُؤَالِفَةٌ
=(to befriend)					
تَأَلَّفَ	يَتَأَلَّفُ	تَأَلَّفْ	مُتَأَلِّفٌ	مُتَأَلِّفٌ	تَأَلُّفٌ
=(to consist of)					
تَأَلَّفَ	يَتَأَلَّفُ	تَأَلَّفْ	مُتَأَلِّفٌ	مُتَأَلِّفٌ	تَأَلُّفٌ
=(to harmonise with)					
إِئْتَلَفَ	يَأْتَلِفُ	إِئْتَلِفْ	مُؤْتَلِفٌ	مُؤْتَلِفٌ	إِئْتِلَافٌ
=(to be familiar with)					
إِسْتَأَلَفَ	يَسْتَأَلِفُ	إِسْتَأَلِفْ	مُسْتَأَلِفٌ	مُسْتَأَلِفٌ	إِسْتِئْلَافٌ
=(to court friendship)					

In the اُخْذَ of اِخْذَالٍ the *hamzah* is assimilated into *ta*: اِخْذَ اِ becomes اِخْذَ اِ.

2. Verbs with Middle *hamzah*

Verbs with middle *hamzah* have the following forms:

<u>Im-</u>	<u>Im-</u>	<u>Im-</u>	<u>Act.</u>	<u>Pass.</u>	
<u>Perfect</u>	<u>perfect</u>	<u>Imperative</u>	<u>Participle</u>	<u>Participle</u>	<u>Infinitive</u>
سَأَلَ	يَسْأَلُ (ف)	اسْأَلْ	سَائِلٌ	مُسْتَسْأَلٌ	سُؤَالٌ
=(to ask, request)					
سَئِمَ	يَسْتَمُ (س)	اسْتَمْ	سَائِمٌ		سَاءَمٌ / سَامَةٌ
=(to be weary of)					
رَأَوْفٌ	يَرْؤُفُ (ك)	ارْؤُفْ	رَؤُوفٌ		رَأُفَةٌ
=(to sympathize)					

The imperative of سَأَلَ is most often simplified as سَلْ and is conjugated as follows:

سَلْ سَلَا سَلَى سَلُوا سَلَا سَلْ

Conjugations of derived forms are quite regular. For example:

<u>Im-</u>	<u>Act.</u>	<u>Pass.</u>			
<u>Perfect</u> <u>perfect</u> <u>Imperative</u> <u>Participle</u> <u>Participle</u> <u>Infinitive</u>					
إِسْأَمَ يُسْأِمُ أَسْأِمُ مُسْأِمٌ مُسْأَمٌ إِسْأَمٌ					
= (to make some one weary)					
تَسْأَوُلْ يُتَسْأَلُ تَسْأَلُ مُتَسَائِلٌ مُتَسَائِلٌ تَسْأَوُلْ					
= (to put question to each other)					
إِسْتَرْأَفَ يُسْتَرْأَفُ اسْتَرْأَفْ مُسْتَرْأَفٌ مُسْتَرْأَفٌ اسْتَرْأَفْ					
= (to ask for sympathy)					

3. Verbs with Last *hamzah*

Verbs with last *hamzah* have the following forms:

<u>Im-</u>	<u>Act.</u>	<u>Pass.</u>			
<u>Perfect</u> <u>perfect</u> <u>Imperative</u> <u>Participle</u> <u>Participle</u> <u>Infinitive</u>					
قَرَأَ (ف) يَقْرَأُ اقْرَأْ قَارِئٌ مَقْرُوءٌ قِرَاءَةٌ					
= (to read)					
صَدَّى (س) يَصْدَى اصْذُ صَدِيٌّ صَدِيٌّ صَدًى					
= (to rust)					
جَرَأَ (ك) يَجْرَأُ اجْرَأْ جَرِيٌّ جَرِيٌّ جُرْأَةٌ					
= (to be brave)					

Conjugations of derived forms are quite regular. Some forms from the root بَرِئَ (= was free from responsibility) are given below:

<u>Im-</u>	<u>Act.</u>	<u>Pass.</u>			
<u>Perfect</u> <u>perfect</u> <u>Imperative</u> <u>Participle</u> <u>Participle</u> <u>Infinitive</u>					
بَرَأَ يُبْرِئُ بَرِّ مُبْرِئٌ مُبْرِئٌ تَبْرِئَةٌ					
= (to absolve of responsibility)					
أَبْرَأَ يُبْرِئُ أَبْرِئْ مُبْرِئٌ مُبْرِئٌ إِبْرَاءٌ					
= (to absolve of responsibility)					
بَارَأَ يُبَارِئُ بَارِئْ مُبَارِئٌ مُبَارِئٌ مُبَارَاءَةٌ					
= (to distance from)					

تَبَرَّأَ	مُتَبَرِّئًا	تَبَرَّأَ	يَتَبَرَّأُ	تَبَرَّأَ
=(to be free from responsibility)				
تَبَارَأَ	مُتَبَارِئًا	تَبَارَأَ	يَتَبَارَأُ	تَبَارَأَ
=(to distance from each other)				
إِسْتَبْرَأَ	مُسْتَبِرٌّ	إِسْتَبْرَأَ	يَسْتَبِرُّ	إِسْتَبْرَأَ
=(to become free from responsibility)				

8. Summary of the Grammar

1. With some exceptions, single verbs with *hamzah*, initial, medial or final are conjugated very much like strong verbs.
2. In writing or pronouncing, where two *hamzahs* occur in one syllable, the second is dropped and the vowel is lengthened. To represent this a *madd* is placed on the first *hamzah*.
3. Various forms of derived verbs with *hamzah* follow regular patterns.

Exercises 22

- a. Write the full perfect conjugation of

أَثَرُ , (ف) سَأَلَ , (ف) نَشَأَ , (س) أَمِنَ

- b. Write the full imperfect conjugation of

إِسْتَبْرَأَ , لَأْتَمَ , (ف) لَجَأَ , (س) أَيْسَ

- c. Write the full imperative (الامر) of

إِنْتَظَفَ , أَوْنِ , (ف) قَرَأَ , (ن) أَمَرَ

- d. Write the active and passive participles and the infinitives of

تَأَخَّرَ , أَنْشَأَ , أَدَبَ , بَدَأَ

- e. Translate into English:

١. إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ . ٦. لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا .
٢. هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ . ٧. الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْخَطْبَ .
٣. نَبِّئُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ . ٨. الْغَيْبُ أَوْلَى بِنَفْسِهَا مِنْ وَلِيَّهَا وَالْبِكْرُ تَسْتَأْمَرُ فِي نَفْسِهَا .
٤. إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ . ٩. فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ .
٥. فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ .

[ابن ماجه: ١٨٧٠، ١٨٧١]

f. Put signs:

١. كلوا واشربوا ولا تسرفوا. ٤. كانت الخطبة مؤثرة جداً
 ٢. يا يحيى خذ الكتاب بقوة. قد تأثر منها القوم جميعاً.
 ٣. مروا أولادكم بالصلاة إذا ٥. يستأثرونك عن النبأ العظيم
 ٦. لا تتخذوا آيات الله هزواً بلغوا سبعا. [الحديث]
- ولعباً

g. Translate into Arabic:

1. They read two *surahs* from the Quran.
2. The child took shelter with his mother.
3. We will not eat nor drink.
4. This view has no basis.
5. I have hidden something for you.
6. Many people were captured in the battle.
7. They (women) hastened and did not delay.
8. She grew up in a good family.
9. My parents trained me well.
10. He asked for permission and I permitted him.

h. Read and translate:

١. خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ. [١٩٩:٧]
٢. لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ. [٢٢٥:٢]
٣. لَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا. [٢٢١:٢]
٤. يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالاً طَيِّباً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ. [١٦٨:٢]
٥. آمَنَ الرُّسُلُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ. [٢٨٥:٢]
٦. لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنْ جَارُهُ بِوَائِقِهِ. [مسلم]
٧. مَا أَكَلَ أَحَدٌ طَعَاماً خَيْراً مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ وَأَنْ نَبِيَّ اللَّهِ دَاوُدَ (ع) كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ. [البخارى]
٨. عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ [متفق عليه]

Vocabulary

Text:

(ن) أَمَلَ	to hope	(س) سَتِمَ	to be weary of
(ض) أَسَرَ	to detain, capture	(ك) رَوَّفَ	to sympathise,
(س) أَلَفَ	to acquaint		be kind
	oneself with, be	أَسَامَ	to make someone
	familiar with.		weary of, bore
(ك) أَدَبَ	to behave properly	(ن) أَخَذَ	to take
تَسَاءَلُ	to quantum task	آلَفَ	to befriend, unite,
	each other		make secure
إِسْتَرْأَفَ	to ask for	(ك) جَرَأَ	to be brave
	sympathy	أَلَفَ	to compile,
(س) صَدِئَ	to rust		compose, join
بَرَّ	to absolve one of	تَأَلَّفَ	to be united,
	responsibility		to consist of
أَبْرَأَ	" "	إِفْتَلَفَ	to harmonise
بَارَأَ	to distance from		with, be familiar
	responsibility		with
تَبَرَّأَ	to be free from	إِسْتَأْلَفَ	to court friendship
	responsibility	(س) بَرَّى	to be free from
تَبَارَأَ	to be free from		responsibility
	responsibility	إِتَّخَذَ	to take, adopt
إِسْتَبْرَأَ	to become free		
	from responsibility		

Exercises:

- | | | | |
|----------------|------------------|------------|----------------------|
| a. (س) أَمِنَ | to be safe, | أَفْرَأَ | to affect, influence |
| | be in peace | نَشَأَ | to grow, develop |
| b. (س) أَتَسَّ | to be familiar | لَاتَمَ | to suit, fit, match |
| | and close | (ف) لَجَأَ | to take shelter |
| c. أَدِنَ | to allow, permit | | |
| d. بَدَأَ | to begin | تَأَخَّرَ | to be late, delay |

أَدَّبَ	to train, teach manners	أَنْشَأَ	to grow, create
e. اِسْتَأْنَسَ	to get acquainted with	الْحَطْبُ	fire wood
نَبَأَ	to inform	الْثَّيْبُ	divorcee
اِسْتَأْجَرَ	to hire someone on wages	أَوَّلَى	has more right on
f. اُسْرِفَ	to squander, spend lavishly	اِسْتَأْمَرَ	to take permission
سَبْعَ	seven	اَلْبِكْرُ	unmarried girl
g. surah	سُورَةٌ	مُؤَثَّرَةٌ	effective, moving
view	رَأَى	تَأَثَّرَ	to be influenced
to hide	أَخْفَى	هَزُوْ	joke
		basis	أَصْلُ
		to hasten	تَعَجَّلَ
		ask for	اِسْتَأْذَنَ
h. اُعْرَضَ	to ignore, avoid	اِسْتَأْذَنَ	permission
آخَذَ	to punish, call	(خُطَوَات) خُطْوَةٌ	step
اَللَّغْوُ	to account	(بَائِقَةٌ s.) بَوَائِقُ	evil, treachery
(أَيْمَانُ) يَمِينُ	vain, thoughtless	(س) كَرِهَ	to dislike
حَلَالٌ	oath	عُرِفَ	known custom
آمَنَ	lawful, permitted	مَعْصِيَةٌ	sin, dis obedience
	to believe	سَمِعَ	listening
		(ض) كَسَبَ	to earn

LESSON TWENTY THREE

Some Irregular Nouns

1. ذُو and Its Sister Words

- a. A group of five words: **أَب** (father-in-law), **أَخ** (mouth) and **ذُو** (possessor of) when construct (مُضَاف) behave in a peculiar way. Look at these sentences:

جَاءَ أَبُو خَالِدٍ	Khalid's father came.
رَأَيْتُ أَبَا خَالِدٍ	I saw Khalid's father.
هَذِهِ سَيَّارَةُ أَبِي خَالِدٍ	This is the car of Khalid's father.

This means that as *marfū* 'أَب' is written as أَبُو , as *mansūb* it is written as أَبَا , and as *majrur* it is written as أَبِي . For other words of the group see the following table:

gen. مجرور	acc. منصوب	nom. مرفوع	
أَبِي	أَبَا	أَبُو	أَب
أَخِي	أَخَا	أَخُو	أَخ
فِي	فَا	فُو	فَم
حَمِي	حَمَا	حَمُو	حَم
ذِي	ذَا	ذُو	ذو

Note that **فَم** also loses *mīm* in all the cases.

When the first four words are ascribed to **ي**, the first person singular pronoun, they are written as **أَبِي**, **أَخِي**, **فِي**, **حَمِي** in all the three cases.

b. As dual and plural

The dual of **أَب** and **أَخ** are **أَبَوَان** (father and mother) and **أَخَوَان** in the nominative (مرفوع), and **أَبَوَيْنِ** and **أَخَوَيْنِ** in the accusative and genitive cases.

The dual of **فَم** and **حَم** are according to the general rule **فَمَان** and **حَمَان** in the nominative, and **فَمَيْنِ** and **حَمَيْنِ** in the accusative and genitive.

All the four have irregular plurals: **آبَاء**, **إِخْوَان** or **إِخْوَةٌ**, **أَفْئَام** or **أَفْوَاح**, and **أَحْمَاء**, and behave as any other

plural.

c. ذُو declines as follows:

Plural الجَمْع		Dual المثنى		Singular الواحد			
Gen./Acc.	Nom.	Gen./Acc.	Nom.	Gen.	Acc.	Nom.	
ذَوِي / أُولَى	ذُوو / أُولُو	ذَوِي	ذَوَا	ذِي	ذَا	ذُو	المذكر
ذَوَات	ذَوَاتُ	ذَوَاتِي	ذَوَاتَا	ذَات	ذَات	ذَاتُ	المؤنث

Its use may be illustrated as follows:

1. as *marfū'*:

هُوَ ذُو مَالٍ	He is wealthy.
إِنَّهَا ذَاتُ جَمَالٍ	She is beautiful.
هُمَا ذَوَا الْقُوَّةِ	They (two) are powerful.
هُم ذَوُو الْعِلْمِ	They are knowledgeable.
ذُو الْمَالِ مَحْسُودٌ	The wealthy is envied.

2. as *mansūb/majrūr*:

كَانَ زَيْدٌ ذَا ثَرَوَةٍ عَظِيمَةٍ	Zayd was a person of great wealth.
يُحِبُّ النَّاسُ كُلَّ ذِي مَرْوَةٍ	People love every one who is kind.

- ذُو along with its genitive is also used attributively, e.g.,

هُوَ عَالِمٌ ذُو ذَاكِرَةٍ قَوِيَّةٍ	He is a learned man of a strong memory.
رَأَيْنَا مَلِكَةً ذَاتَ جَمَالٍ بَاهِرٍ	We saw a queen extremely beautiful.
الْعِزَّةُ الْيَوْمَ لِقَوْمٍ ذَوِي الْمَالِ	Nowadays, honour is for people of means.

2. Nouns Partly Declinable (*mamnū' al-ṣarf*)

Some kinds of nouns and adjectives (1) do not take *tanwīn* even when they do not carry the definite article. أَلْ ; they also (2) take *fathah* even when they are in the genitive case (*majrūr*). They are called *mamnū' al-ṣarf*, partly declinable. They belong to any of the following three categories:

- (1) A proper noun which is .

a. feminine زَيْنَبُ , سَعَادُ , فاطمة

b. or of non-Arab origin, e.g. بَارِيسُ , لَنْدُنُ

c. or a combination of more than two words, e.g.

بَيْتُكَ , or نِيُورِكُ.

d. or on the pattern of

- أَحْمَدُ like أَفْعَلُ
- عُمَرُ like فُعْلُ
- عُثْمَانُ like فُعْلَانُ

2. An adjective on the pattern of

- أَصْغَرُ , أَحْمَرُ like أَفْعَلُ
- or their feminine like حَمْرَاءُ , بَيْضَاءُ
- or عُثْبَانُ like عُطْشَانُ

3. A common noun on the pattern of

- فَعْلَاءُ like صَحْرَاءُ (desert),
- بُشْرَى like نِعْمَى (blessing),
- or which is pluralized on the pattern of مَسَاجِدُ and مَدَارِسُ like مَفَاعِلُ or on the pattern of مَفَاتِيحُ like عَصَافِيرُ etc.

Sentences illustrating the above rules:

- | | | |
|-------|--------------------------------------|--|
| 1. a. | هَذِهِ فَاطِمَةُ | This is Fatimah. |
| | رَأَيْتُ سَعَادَ | I saw Su'ad. |
| | هَذَا بَيْتُ عَائِشَةَ | This is the house of Aishah. |
| b. | جَاءَتْ زَيْنَبُ مِنْ بَارِيسَ | Zaynab came from Paris. |
| c. | سَافَرَ أَخُوهُ إِلَى نِيُورِكُ | His brother left for New York. |
| d. | هَذَا ابْنُ عُمَرَ | This is the son of Umar. |
| | اسْمُهُ أَحْمَدُ | His name is Ahmad. |
| | أَشْكُرُ عُثْمَانَ عَلَى إِحْسَانِهِ | I thank Uthman for his favour. |
| | الْوَرْدَةُ حَمْرَاءُ | The rose is red. |
| 2. | لَا تَأْمَلْ شَيْئاً مِنْ كَسْلَانِ | Don't expect anything from a lazy man. |
| | لَسْتُ بِأَعْلَمَ مِنْكَ | I am not more knowledgeable than you. |
| | هُوَ أَصْغَرُ مِنِّي سِنًا | He is younger than me in age. |

3. أَمَامَكَ صَحْرَاءٌ وَاسِعَةٌ Before you there is a vast desert.
 لَا تَلْعَبُ بِعَصَافِيرَ Don't play with sparrows.
 هَذِهِ مَدَارِسٌ ، لَا مَكَاتِبُ These are schools, not offices.

However, if any word of these categories takes the definite article **الْ** or becomes a construct (مضاف), it ceases to be *mamnū' al-ṣarf*. For example:

- الرُّبْعُ الْخَالِي مِنَ أَكْبَرِ صَحْرَاءِ The Rub' al-khali is one of
 الْعَالَمِ the largest deserts of the world.
 هَذَا مِنَ الْمَسَاجِدِ الْكَبِيرَةِ This is one of the big mosques
 فِي الْبَلَدِ of the country.

3. Summary of the Grammar

1. The words **أَب**, **أَخ**, **قَم**, **حَم** and **ذُو** behave in a peculiar way when they are ascribed to a noun or pronoun. If they are *marfū* they take **و**, if *mansūb* they take **ا**, and if *majrur* they take **ي**; **قَم** also loses **م** in all cases.
2. **ذُو** and its declensions are used along with their genitives both predicatively and attributively.
3. A class of nouns and adjectives does not take *tanwīn* even if it does not carry the definite article, and behaves as accusative (*mansūb*) when it is *majrūr*. They are called *mamnū' al-ṣarf*.

Exercises 23

a. Translate into English.

١. قَضَى أَبِي اللَّيْلَةَ بِصَحْرَاءَ.
٢. مَا رَأَيْتُكَ النَّعْمَى كَالصَّحَّةِ.
٣. لَسْتُ بِأَعْلَمَ مِنْ أَخِيكَ بِهَذَا الْأَمْرِ.
٤. خَرَجْتُ طَالِبًاكَ وَدَخَلْتُ أُخْرَى.
٥. افْتَحَ فَاكَ وَاشْرَبَ الدَّوَاءَ.
٦. كَانَ حَاتِمُ بْنُ الطَّائِي نَا كَرَمٍ وَمُرُوءَةٍ.
٧. أَغْرَفَ أَنَّ حَمَّاكَ عَالِمٌ مَشْهُورٌ.
٨. كَانَ رُفْرُمٌ أَصْحَابُ أَبِي حَنِيْفَةٍ.
٩. قَاتَلْتُ أَبَاكَ بِلَنْدُنَ الشَّهْرِ الْمَاضِي.
١٠. مُضَرٌّ مِنْ أَشْهَرِ قَبَائِلِ الْعَرَبِ.
١١. تَحَدَّثْتُ مَعَ أَبِيكَ فِي هَذَا الْمَوْضُوعِ مِنْ قَبْلُ.
١٢. تَصَدَّقْ بِمَالِكَ عَلَى الْفُقَرَاءِ ذَوِي الْحَاجَةِ.
١٣. سَافَرَ يَعْقُوبُ عَلَيْهِ السَّلَامُ إِلَى أَبِيهِ يُوسُفَ بِمِصْرَ.
١٤. هَلْ شَاهَدْتَ مَصْنَعًا مِنْ مَصَانِعِ كَبِيرَةٍ فِي الْبَلَدِ؟
١٥. لَا تُجَادِلْ وَأَنْتَ غَضْبَانُ وَلَا تَأْكُلْ وَأَنْتَ شَبْعَانُ.

b. Translate into Arabic.

1. The camel moves in the desert easily.
2. I saw some beautiful scenes in the country.
3. He was thirsty when he arrived here.
4. They came to us with a good news.
5. Khalid is not older than Rashid.
6. Zaynab's father is one of the scholars of the Quran.
7. He is not a man of money or power.
8. O my people! There is a lesson for you in Pharaoh.
9. Uthman was one of the earliest Muslims.
10. Sahban was one of the great orators of the Umayyad period.

c. Put signs:

١. تزوج سعيد بفتاة حسناء. ٥. كان عمر من الخلفاء الراشدين.
٢. ذهب السائح إلى نيويورك. ٦. نشأ في الصحراء شعراء
٣. يا أبا خالد! أين أصدقاؤك؟ وحكماء كبار.
٤. كانت غزوة بدر في شهر ٧. لا فرق بين أبيض وأسود
- رمضان. إلا بالتقوى.

d. Read and translate:

١. الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ. [متفق عليه]
٢. لَا يَجِيئُ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ. [متفق عليه]
٣. إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ. [٤٣:٤١]
٤. تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ. [٧٨:٥٥]
٥. إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ. الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِينَ. [٥٩:٣-٦٠]
٦. وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهْرًا بَيْتِي لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ. [١٢٥:٢]
٧. لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ. [١٧:٤٨]
٨. فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَا هُمَ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أَكْلٍ خَمْطٍ وَاثِلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ. [١٦:٣٤]
٩. وَالْأَرْضُ وَضَعَهَا لِلْأَنَامِ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ. [١٣:٥٥]

١٠. وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ
فِي الْكِتَابِ مَسْطُورًا. [٦:٣٣]

Vocabulary

Text:

(أَفْوَاهُ) فَمٌ	mouth	ذَاكِرَةٌ	memory
(أَحْمَاءُ) حَمٌ	father-in-law	بَاهِرٌ	dazzling, brilliant
نُعْمَى	blessing	بُشْرَى	good news
مَحْسُودٌ	envied	ثَرْوَةٌ	wealth
صَحْرَاءُ	desert	عَطْشَانٌ	thirsty

Exercises:

- a. (ض) قَضَى to pass, complete أَشْهُرٌ more famous
(أَخْرَ) أَخْرَى other(f.) تَحَدَّثَ to talk to
كَرَمٌ magnanimity, مَوْضُوعٌ subject
kindness شَبْعَانٌ one who has eaten
مُرُوَّةٌ gentleman's to the fill.
behaviour جَادَلَ to quarrel, argue
- b. easily بِسَهُولَةٍ scholar (عُلَمَاءُ) عَالِمٌ
orator (خُطَبَاءُ) خُطِيبٌ Pharaoh فِرْعَوْنٌ
period زَمَانٌ, عَهْدٌ earliest أَلَسَّابِقُونَ
Umayyad بَنُو أُمَيَّةٍ
- c. سَائِحٌ traveller تَقْوَى piety
- d. تَبَارَكَ to be blessed جَلَالٌ majesty, glory,
سَيْلٌ flood holiness
إِكْرَامٌ honour, bounty الغَرَمُ dam, dike
مُتَقَرِّى doubt, sceptic يَدَّلُ to change
(س) عَهْدٌ to assign, charge أَكَلَ thing to eat
طَهَّرَ to clean, purify حَمُطٌ bitter
أَقْلٌ tamarisks سِدْرٌ lote-tree
عَاكِفٌ one who does أَنَامٌ animals
i'tikaf (رَاجِعٌ) رَجَعَ one who bows in

النَّخْلُ	date palm		prayer
(اَكْمَام) كُم	spathe	سُجُودٌ	one who
خَرَجَ	blame, objection	(سَاجِدٌ s.)	prostrates on the
أَعْرَجَ	lame		ground in prayer
(إِلَى s.) آلاءُ	favour, blessing,	أَلْعَصْفُ	stalk and leaves
	wonder	الرَّيْحَانُ	sweet smell
مُسْطَوْدٌ	written	مُهَاجِرٌ	immigrant
أَسْلَمَ	foresake,	(ض) حَقٌّ	to be right for
	surrender	عِقَابٌ	punishment
(ن) هَجَرَ	leave, abandon		

LESSON TWENTY FOUR

Verbs with first *wāw* or *yā*

Verbs with first *wāw* or *yā* are called *mithāl*.

1. First *wāw* Verbs: (المِثَالِ الْوَاوِي)

- a. In their perfect, verbs with first *wāw* are conjugated just like any strong verb. In the imperfect and the imperative, however, some categories of verbs, namely the **فَتَحَ** , **ضَرَبَ** , and **حَسِبَ** groups, undergo some changes. For example:

وَضَعَ (ف) has imperfect as **يَضَعُ** and imperative as **زِنْ**;
وَزَنَ (ض) has imperfect as **يَزُنْ** and imperative as **رِثْ**;
وَرِثَ (ح) has imperfect as **يَرِثْ** and imperative as **رِثْ**.

That is to say, the first radical, *wāw*, drops from the imperfect as well as the positive imperative (الأمر) of the **ف** , **ض** and **ح** groups.

In case of verbs of **سَمِعَ** and **كَرَّمَ** groups, the *wāw* does not drop, neither in the imperfect nor in the imperative. However, the *wāw* of the imperative of the **سَمِعَ** group of verbs changes into *yā*. For example: **وَجَلَ** (س) has imperfect as **يُوجَلْ** and imperative as **يُجَلْ**. It also has imperfect as **يُجَلْ**.

b. Participles and Infinitives:

The active and passive participles of *mithāl* verbs are quite regular. From **وَجَدَ** (ض) we have the active participle **وَاجِدٌ** , and passive participle **مَوْجُودٌ** , and from **وَجَّهَ** (ك), we have the active participle **وَاجِهٌ**.

The infinitives of some verbs are formed by dropping the initial *wāw* and adding **ة** at the end. For example **وَزَنَ** (ض) , **وَسَّعَ** (س) and **وَقَّقَ** (ح) have their verbal nouns as **زَنَةٌ** , **سَعَةٌ** and **قَقَّةٌ** etc.

c. Passive Perfect and Imperfect:

Both are quite regular. For example the passive perfect and imperfect of **وَعَدَ** are **وُعِدَ** and **يُوعَدُ**.

- d. Derived verbs with first *wāw* are conjugated like strong verbs. For example:

	<u>Im-</u>		<u>Act.</u>	<u>Pass.</u>	
<u>Perfect</u>	<u>perfect</u>	<u>Imperative</u>	<u>Participle</u>	<u>Participle</u>	<u>Infinitive</u>
أَوْضَعَ	يُوضِعُ	أَوْضِعْ	مُوضِعٌ	مُوضَعٌ	إِضْضَاعٌ
=to run fast					
وَسَّعَ	يُوسِّعُ	وَسِّعْ	مُوسِّعٌ	مُوسَّعٌ	تَوْسِيعٌ
=to broaden					
وَأَفَقَ	يُؤَافِقُ	وَأَفِقْ	مُؤَافِقٌ	مُؤَافَقٌ	مُؤَافَقَةٌ
=to agree					
تَوَسَّعَ	يَتَوَسَّعُ	تَوَسَّعْ	مُتَوَسِّعٌ		تَوْسُّعٌ
=to expand					
تَوَاضَعَ	يَتَوَاضِعُ	تَوَاضِعْ	مُتَوَاضِعٌ		تَوَاضِعٌ
=to be humble					
إِسْتَوْقَدَ	يَسْتَوْقِدُ	إِسْتَوْقِدْ	مُسْتَوْقِدٌ	مُسْتَوْقَدٌ	إِسْتِيقَادٌ
=to light fire					

In the إِفْتِخَالٌ of these verbs, however, the *wāw* is assimilated into *ta*: اَوْتَفَاقٌ , for example, becomes اِتَّفَاقٌ . The verbal forms from اِتَّفَاقٌ are: اِتَّفَقَ , اِتَّفَقُوا , اِتَّفَاقٌ , اِتَّفَاقٌ .

2. Verbs with first *yā*.

- a. Verbs in this category are very few. They are conjugated like verbs with first *wāw*, with the difference that they have *yā* in place of *wāw*. For example:

	<u>Im-</u>		<u>Act.</u>	
<u>Perfect</u>	<u>perfect</u>	<u>Imperative</u>	<u>Participle</u>	<u>Infinitive</u>
(ف) يَنْعَ	يَنْعُ	اِنْعَ	يَانِعٌ	يَنْعٌ
=to ripen				
(ك) يَسْرُ	يَسْرُ	أَسْرُ	يَسِيرٌ	يُسْرٌ
=to be easy				
(س) يَقْظُ	يَقْظُ	اِيقْظْ	يَقْظٌ	يَقْظٌ
=to wake up				
(ح) يَبْسُ	يَبْسُ	اِيبْسْ	يَابِسٌ / يَبِسٌ	يُبْسٌ
=to dry				

- b. Derived verbs of this category have their various forms on the following patterns.

<u>Im-</u>			<u>Act.</u>	<u>Pass.</u>	
<u>Perfect</u>	<u>perfect</u>	<u>Imperative</u>	<u>Participle</u>	<u>Participle</u>	<u>Infinitive</u>
أَيْقَظَ	يُوقِظُ	أَيْقِظْ	مُوقِظٌ	مُوقِظٌ	إِيقَظَ
=to awaken					
يَسِّرَ	يُوسِّرُ	يَسِّرْ	مُوسِّرٌ	مُيسِّرٌ	تَيْسِيرٌ
=to make easy					
يَأْسِرَ	يُؤَاسِرُ	أَاسِرْ	مُؤَاسِرٌ	مُؤَاسِرٌ	يَسَارٌ
=to take left					
تَيَاسِرَ	يَتَيَاسِرُ	تَيَاسِرْ	مُتَيَاسِرٌ	مُتَيَاسِرٌ	تَيَاسِرٌ
=to take left, take easy					
تَيَسِّرَ	يَتَيَسِّرُ	تَيَسِّرْ	مُتَيَسِّرٌ	مُتَيَسِّرٌ	تَيَسِّرٌ
=to be available					
إِسْتَيَسِّرَ	يَسْتَيَسِّرُ	إِسْتَيَسِّرْ	مُسْتَيَسِّرٌ	مُسْتَيَسِّرٌ	إِسْتَيَسَارٌ
=to be easy, be available					

3. Summary of the Grammar

- Verbs with first *wāw* or *yā* are called *mithāl*.
- Both the *mithāl* of *wāw* and *yā* act like strong verbs except that
 - the imperfect and the imperative of ف, ض and ح group of verbs drop the initial *wāw*, and
 - the infinitives of most groups drop the initial *wāw* and add *ā* at the end.
- Derived *mithāl* verbs are quite regular, only in the اِفْعَال form the initial *wāw* is assimilated into *tā*.

Exercises 24

- Write the perfect of (ف) يَنْعَ and (ض) وَجَدَ , (ح) وَثِقَ
- Write the imperfect of (س) يَقِظُ and (ف) وَدَعَ , (ض) وَرَدَ
- Write the positive imperative of (س) وَسِيعَ , (ض) وَقَرَ , and (ف) يَمَنَ
- Write the negative imperative of تَيَسِّرَ , أَيْقَظَ , ائْصَلْ
- Translate into English.

١. وَقَفَتِ السَّيَّارَاتُ بِالْمَوْقِفِ.

٢. لَمْ يَنْعِ الثَّمَارُ إِلَى الْآنِ.
٣. مَتَى تَحِلُّ الطَّائِرَةُ مِنْ لَعْنَتِنِ.
٤. اِتَّفَقْنَا عَلَى أَنْ نَخَافَ قَبْلَ الْفَجْرِ.
٥. صَعَّ هَذَا الْقُرْصُ عَلَى اللِّسَانِ ثُمَّ اِبْلَعَهُ.
٦. وَلَدَتْ النِّسَاءُ أَوْلَادَهُنَّ فِي مُسْتَشْفَى الْوِلَادَةِ.
٧. الْمُسَافِرُونَ يُودِّعُونَ الْأَهْلَ قَبْلَ التَّوَجُّهِ إِلَى الطَّائِرَةِ.
٨. لَا يَجِبُ عَلَى الذَّوَى لَمْ يَبْلُغِ الْحُلُمَ صَلَاةً وَلَا صَوْمَ.

f. Put signs:

١. هب للفقير من مالك.
٢. لا تقف في الطريق.
٣. يا سلمى! ضعي هذا الكتاب على طاولتى.
٤. صف ما شاهدته في زيارتك.
٥. ثق بأصدقائك ولا تظن بهم ظن السوء.

g. Translate into Arabic.

1. The train will be soon arriving at the station.
2. Put two questions on this passage.
3. Disagreement occurred between the contending parties.
4. He went to the airport to bid farewell to his guests.
5. The teacher explained the lesson by means of a map.
6. The government has enacted laws to check crimes.
7. The visitors distributed the gifts to the patients.
8. Two labourers dropped on the ground from the roof.
9. It is obligatory on us that we understand the Quran and act upon it.

h. Read and translate:

١. إِنَّهُ لَا يَنْفُسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ. [٨٧:١٢]
٢. لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى. [٧:٣٩]
٣. لَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ. [١٧:٥٤]
٤. وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا يَعْلَمُهُ. [٤٧:٤١]
٥. يَسْرُوا وَلَا تَعْسَرُوا وَبَشِّرُوا وَلَا تُنْفَرُوا. [مُتَّفَقٌ عَلَيْهِ]
٦. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَجِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا. [١٩:٤]
٧. إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ. [مُسْلِم]

٨. الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً
مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ. [٢٦٨:٢]
٩. مَنْ لَمْ يَدْعُ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ
يَدْعَ طَعَامَهُ وَشِرَابَهُ. [الحديث]
١٠. إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ [٤٦:١١]

Vocabulary

Text:

تَوَسَّعَ	to broaden (v. int.)	(ض) وَزَنَ	to weigh
تَوَاضَعَ	to be humble	(ح) وَرِثَ	to inherit
إِسْتَوْقَدَ	to light fire	(س) وَجَلَ	to fear, scare
(ك) وَجَهُ	to be of distinction,	إِتَّفَقَ	to agree, to happen by chance
(ف) يَنَعُ	to ripen	(ك) يَسُرَ	to be easy
(س) يَقُوطُ	to wake up	وَاجِدٌ	finder
(ح) يَبِسَ	to dry up	مَوْجُودٌ	present
أَيْقَظَ	to awaken	وَجِيهٌ	respectable, notable
(س) وَبِعَ	to cover, extend to	يَسَّرَ	to make easy
(ح) وَثِقَ	to trust	تَيَاسَرَ	to take left, take
يَاسَرَ	to take left		easy
زِنَةٌ	weighing	تَيَسَّرَ	to be available
سَعَةٌ	expanse, expansion	إِسْتَيْسَرَ	to be easy, available
ثِقَةٌ	trust	وَعَدَ	to promise
أَوْضَعَ	to run fast	وَأَفَقَ	to agree
وَسَّعَ	to broaden (vtr.)		

Exercises:

١. (ض) وَرَدَ to come to, arrive (ف) وَدَعَ to give up
٢. (ض) وَقَرَّ to settle down (ف) يَمَنُ to be lucky
٣. اِتَّصَلَ to contact (ض) وَجِبَ to be obligatory
٤. (ض) وَقَفَ to stop, stay, stand قُرْصٌ tablet
- غَادَرَ to depart أَلْخُلُمُ maturity

	(ف) بَلَعَ	to swallow	مُسْتَشْفَى الْوِلَادَةِ	maternity hospital
	التَّوَجُّهُ	attention, turning to	(ض) وَصَلَ	to reach
	(ف) وَضَعَ	to put, put down	وَدَعَ	to see off
	(ض) وَلَدَ	to give birth		
f.	زِيَارَةٌ	visit	(ف) وَهَبَ	to give, donate
	(ض) وَصَفَ	to describe		
g.	passage	عِبَارَةٌ	to enact	وَضَعَ
	disagreement	إِخْتِلَافٌ	law	(قَوَائِيْنُ) قَانُونٌ
	contending	مُجَادِلٌ	to check	(ن) سَدَّدَ
	to explain	وَضَّحَ	crime	(جَزَائِمُ) جَرِيْمَةٌ
	map	خَرِيْطَةٌ	gift	(هَدَايَا) هَدِيَّةٌ
	occur	(ف) وَقَعَ	drop	(ن) سَقَطَ
	labourer	عَامِلٌ	roof	السَّقْفُ
	distribute	قَسَمَ	by means of	بِ
h.	(س) يَيْئِسُ	to lose hope	نَفَرَ	frighten, arouse
	رَوْحٌ	soothing mercy	زُورٌ	lie
	(ض) وَزَرَ	to carry the burden	حَاجَةٌ	need
	(ض) حَلَّ	to be permissible	مُدَكِّرٌ	one that accepts the admonition
	كَرْهًا	with dislike	بَشَّرَ	to give good tidings
	(ض) وَعَظَ	to advise, counsel		
	(ف) وَدَعَ	to give up, discard	عَسَّرَ	to make difficult
			وَاسَّعَ	magnanimous, broad

Review Exercises-VI

.. Fill in the blanks using words given in brackets.

١. _____ على الطريق إلى المستشفى يا أخى! (دل)
٢. يا أيها الناس _____ فى الصف (وقف)
٣. هل _____ ألبيت ألقى أمامكم مسجداً؟ (أخذ)
٤. يا أيها النساء _____ بناتكن بالجواب. (أمر)
٥. هل _____ ما وعدكم رؤيكم حقاً؟ (وجد)
٦. أعطيت على _____ الأصغر. (أخ)
٧. رجال الإطفاء _____ الماء على الحريق. (صب)
٨. البرد اليوم شديد وكان أمس _____ (شديد)
٩. البرتقال لذيذ والتفاح _____ (لذيذ)
١٠. مدير الشركة كثيراً من العاملين على أجره قليلة. (استيجار)
١١. هذه الكتب وأقرء وأها. (أخذ)
١٢. كل شئ شاهدت فى السفير. (وصف)
١٣. الأبن يرك _____ (أب)
١٤. لن _____ الخلاف بيننا أبداً. (وقع)
١٥. هذا الطالب _____ ذكاء نادر. (ذو)
١٦. ذهب خالد إلى منزل _____ لمقابلة زوجته هناك. (حم)

b. Put signs on this passage:

تقابل عمر مع صديقه أشرف بعد غيبة طويلة
فسأله عن حاله وحال أولاده - فقال : أكبر أولادى حسان
تخرج فى جامعة الأزهر وأصبح طبيباً وأصغر أولادى
أحمد سافر إلى باريس لدراسة الهندسة بجامعة
السوربون - وتزوجت ابنتى خديجة وسافرت مع زوجها
إسحاق إلى جنيف (Geneva) حيث يعمل هناك - أما ولدى
يزيد فهو غضبان لأنه يريد السفر إلى نيويورك للدراسة
وأنا أريده هنا -

c. Translate into Arabic.

1. The boat made its way in the sea.
2. The women researchers may solve the problems of the family.

3. The passengers are arriving at the Frankfurt airport.
4. The enemy thought that the war would stop.
5. The agreement states things that are good for both the parties.
6. She is preparing herself for journey by train.
7. Describe the man you found dead at the road.
8. I have never abused anyone in my life.
9. We wished the visit could happen.
10. The habitants in the villages are decreasing.

d. Translate the following verses of the Quran:

١. فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرْفُضِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ. [٦٠:١٩]
٢. وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ. [١٣٩:٣]
٣. يَقُولُونَ رَبَّنَا أَنْتُمْ لَنَا نُورٌ وَأَغْوَيْنَا إِنْكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. [٨:٦٦]
٤. وَذَكَرَ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا. [١٠٩:٢]
٥. يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ. [٣٦:٨٠]
٦. وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلُومِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ ذَابِقَةٍ. [٦١:١٦]
٧. أَ أَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ. [٧٢:٥٦]
٨. إِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. [١٧:٦]
٩. وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كُفَّارًا. [٢٧:٢٦:٧١]
١٠. قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. [٤:١:١١٢]

e. Read and translate the following hadiths:

١. لا ينظر الله يوم القيامة إلى من جرّ إزاره بطرا. [متفق عليه]
٢. من حمل علينا السلاح فليس منا ومن غشنا فليس منا. [مسلم]
٣. لا يرث المسلم الكافر ولا الكافر المسلم. [ابن ماجه: ٢٧١٩]
٤. لو لا أن اشق على أمّتي لأمرتهم بالسّواك عند كلّ صلاة. [ابن ماجه: ٢٨٧]
٥. من أحبّ أن يظله الله في ظلّه فليتنظر معسرا أو ليضع له. [ابن ماجه: ٣٤١٩]
٦. قالت أسماء بنت يزيد: مرّ علينا رسول الله (ص) في نسوة فسلم علينا. [ابن ماجه: ٣٧٠١]
٧. لا يبلغ العبد أن يكون من المتّقين حتّى يدع ما لا بأس

به حذراً ممّا به بأس. [ابن ماجه: ٤٢١٥]

٨. قال رسول الله (ص): انصر أخاك ظالماً أو مظلوماً. فقال رجل: يا رسول الله أنصره إذا كان مظلوماً. أرايت إن كان ظالماً كيف أنصره؟ قال: تحجزه أو تمتعه من الظلم فإن ذلك نصره. [البخارى]

٩. قال رسول الله (ص): أنا وارث من لا وارث له أعقل عنه وأرثه والخال وارث من لا وارث له يعقل عنه ويرثه. [ابن ماجه: ٢٦٣٤]

١٠. عن المعروف بن سويد قال: رأيت أبا ذرّ (رض) وعليه حلة وعلي غلامه مثلها فسألته عن ذلك فذكر أنّه سابّ رجلاً على عهد رسول الله (ص) فغيّره بأمره فقال النّبيّ (ص): إنّك امرؤ فيك جاهليّة. هم إخوانكم وخولكم جعلهم الله تحت أيديكم فمن كان أخوه تحت يده فليطعمه ممّا يأكل وليلبسه ممّا يلبس ولا تكلّفوهم ما يغلبهم فإن كلفتموهم فأعينوهم. [متفق عليه]

f. Translate this passage:

صلح الحديبيّة:

فِي السَّنَةِ السَّادِسَةِ لِلْهِجْرَةِ رَأَى الرَّسُولُ عَلَيْهِ السَّلَامُ فِي مَنَامِهِ فِي الْمَدِينَةِ أَنَّهُ دَخَلَ مَكَّةَ وَطَافَ بِالْبَيْتِ فَأَخْبَرَ الْمُسْلِمِينَ فَفَرَحُوا. وَنَفْسُهُمْ اشْتَاقَتْ إِلَى مَكَّةَ الَّتِي كَانُوا يُحِبُّونَهَا حُبًّا شَدِيدًا وَأَخَذُوا يُعْذِرُونَ أَنْفُسَهُمْ لِلْخُرُوجِ مَعَهُ إِلَيْهَا.

نَزَلَ الرَّسُولُ عَلَيْهِ السَّلَامُ وَمَعَهُ الْمُسْلِمُونَ بِالْحَدَيْبِيَّةِ وَأَرْسَلَ عُثْمَانَ بْنَ عَفَّانَ إِلَى قُرَيْشٍ. سَمِعَ الْمُسْلِمُونَ أَنَّ عُثْمَانَ قَدْ قُتِلَ فَبَايَعُوا الرَّسُولَ (ص) أَنْ يُقَاتِلُوا وَلَا يُفَرُّوا.

أَرْسَلَتْ قُرَيْشٌ وَفَدًا يُخْبِرُ الرَّسُولَ عَلَيْهِ السَّلَامُ بِأَنَّهُمْ لَا يُرِيدُونَ أَنْ يَصُدُّوا عَنِ الْبَيْتِ. وَقَدْ تَمَّ عَقْدُ صُلْحٍ بَيْنَ الطَّرَفَيْنِ وَنَصَّ الْإِتِّفَاقُ عَلَى أَنْ يَكْفِيَ الْفَرِيقَانِ عَنِ الْحَرْبِ لِمُدَّةٍ عَشْرَةِ سِنِينَ. وَعَلَى أَنْ مَنْ جَاءَ مُحَمَّدًا عَلَيْهِ السَّلَامُ مِنْ قُرَيْشٍ رَدَّهُ إِلَيْهِمْ وَمَنْ جَاءَ قُرَيْشًا مِنَ الْمُسْلِمِينَ لَمْ

يُرَدُّوهُ ، وَعَلَى أَنْ مَنْ أَحَبَّ أَنْ يَدْخُلَ فِي اتِّفَاقٍ مَعَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ أَوْ قَرِيشَ قُلَّةَ ذَلِكَ.

وَأَعْتَقَدَ بَعْضُ الصَّخَابَةِ فِي بَدَايَةِ الْأَمْرِ أَنَّ الصُّلْحَ فِي غَيْرِ صَالِحِ الْمُسْلِمِينَ لِأَنَّهُمْ قَبِلُوا بِمَا أَلَحَّتْ عَلَيْهِ قَرِيشُ ، لَكِنْ الْحَوَادِثُ دَلَّتْ عَلَى أَنَّ الصُّلْحَ كَانَ نَصْرًا لِلْمُسْلِمِينَ وَاجْتِبَاءً لِإِيمَانِهِمْ. [بتصرف من سيرة خاتم النبیین لإبى الحسن الندوی]

Vocabulary

a.	نادر	rare	أُجْرَةٌ	wages
	ذكاء	intelligence	(ف) وَقَعَ	to happen
	الْصَّفُّ	line, queue	رِجَالُ الْإِطْفَاءِ	fire brigade
b.	تَقَابَلْ	to meet	أَصْبَحَ	to be in the
	تَخَرَّجَ	to graduate		morning, become
	غَيْبَةٌ	absence	بِرَاسَةٍ	study
	هُنَاكَ	there	يُرِيدُ - أَرَادَ	to want, will
c.	problem	(قَضَايَا) قَضِيَّةٌ	make way	إِتَّخَذَ السَّبِيلَ
	agreement	الْإِتِّفَاقُ 'الْإِتِّفَاقِيَّةُ	to state	(ن) نَصْرٌ
	to happen	تَحَقَّقَ	habitant	(سُكَّانٌ) سَاكِنٌ
	to abuse	سَابَّ ، (ن) سَبَّ	to decrease	(ض) قُلَّ
	to prepare	أَعَدَّ	stop	(ض) وَقَفَ
d.	دَيَّار	inhabitant	الْصَّمَدُ	Self-sufficient,
	(ض) وَهِنٌ	to become weak		Absolute
	لَدُنْ	presence, near	كُفُوٌ	equal
	أَعْلَى	higher, dominant	(ف) وَذَرَ	to leave
	دَائِمَةٌ	creeper,	أَتَمَّ	to complete
		living being	صَاحِبَةٌ	wife
	كَاشِفٌ	remover, revealer	ضُرٌّ	harm, loss
e.	جَرَّ	to drag	إِزَارٌ	trouser, lower
	بَطَرٌ	pride, arrogance		garment
	(ن) غَشَّ	to cheat	(ض) حَجَزَ	to reserve, stop
	(ض) حَمَلَ	to attack	(ن) شَقَّى (على)	to trouble; to
	(ض) عَقَلَ	to pay ransom		create difficulty

عَيَّرَ	to reproach, insult		for
حُلَّةٌ	garb, complete dress	أَغَانَ	to help
(ض) غَلَبَ	to subdue, overwhelm	خَوَّلَ	servants
		بَأْسٌ	harm, objection
جَاهِلِيَّةٌ	arrogance of the	سَبَابٌ	to abuse
	Days of Ignorance		
f. اِشْتَقَى إِلَى -	to long for	بَأَيْعَ	to pledge
(ن) كَفَّ	to stop	أَرْسَلَ	to send
مَنَامٌ	sleep	أَلَحَّ	to insist
أَخَذَ	to begin	إِخْبَارٌ	test
(ض) تَمَّ (حَوَادِثُ) حَادِثَةٌ	happening, accident	تَمَّ	to be complete
(سِنِينَ) سِتَّةٌ	year	الْسَّادِسُ	sixth
(ن) طَافَ	to go round	عَشْرَةٌ	ten
وَفْدٌ	delegation	بِدَايَةٌ	beginning
إِعْتَقَدَ	to believe, think	الْصُّلْحُ	agreement of peace
طَرَفٌ	party	سَدٌّ	to check, block
فِي صَلَاحٍ	in the interest		

LESSON TWENTY FIVE

Verbs with Middle *wāw* or *yā*

Verbs with middle *wāw* or *yā* are called أَجُوف or hollow verbs.

1. Perfect

In the active perfect, the middle *wāw* or *yā* of the hollow (أَجُوف) verbs is changed into *alif*.

بَاعَ (to sell) → (ض) بَيَعَ (to say) قَالَ (ن) قَوْلَ

خَافَ (to fear) → (س) خَوْفَ

طَالَ (to be long, tall) → (ك) طَوَّلَ

The full active perfect conjugation of قَالَ is as follows:

الغائب:	قَالَ	قَالَا	قَالُوا	قَالَتْ	قَالَتَا	قَالْنَ
الحاضر:	قُلْتَ	قُلْتُمَا	قُلْتُمْ	قُلْتَ	قُلْتُمَا	قُلْتُنَّ
المتكلم:	قُلْتُ	قُلْنَا				

All the other groups of hollow verbs are conjugated on the same pattern. The only difference is that if in the original stem the middle radical is *yā* as in بَيَعَ, or *wāw* with *kasrah* as in خَوْفَ, then all form beginning with the third person feminine plural have *kasrah* on the first radical instead of *dammah*. For example, the perfect of خَافَ is:

الغائب:	خَافَ	خَافَا	خَافُوا	خَافَتْ	خَافَتَا	خَافْنَ
الحاضر:	خِفْتَ	خِفْتُمَا	خِفْتُمْ	خِفْتَ	خِفْتُمَا	خِفْتُنَّ
المتكلم:	خِفْتُ	خِفْنَا				

and the perfect of بَاعَ is:

الغائب:	بَاعَ	بَاعَا	بَاعُوا	بَاعَتْ	بَاعَتَا	بَاعْنَ
الحاضر:	بِعْتَ	بِعْتُمَا	بِعْتُمْ	بِعْتَ	بِعْتُمَا	بِعْتُنَّ
المتكلم:	بِعْتُ	بِعْنَا				

Passive Perfect

The passive perfect of all these groups, irrespective of the middle radical, whether *wāw* or *yā* or its sign, is the same. The full conjugation from نَالَ (to get) is given below:

يُنَالُ	يُنَالَتَا	يُنَالَتَا	يُنَالُوا	يُنَالُ	الغائب:
يُنَلَّتْ	يُنَلَّتَا	يُنَلَّتَا	يُنَلَّتُمْ	يُنَلَّتْ	الحاضر:
يُنَلَّتْ	يُنَلَّتَا	يُنَلَّتَا	يُنَلَّتَا	يُنَلَّتْ	المتكلم:

1. Imperfect

The active imperfect of various groups of hollow verbs is as follows:

يُنَالُ	نَالُ (ف)	يَقُولُ	قَالَ (ن)
يَبِيعُ	بَاعَ (ض)	يَخَافُ	خَافَ (س)
		يَطُولُ	طَالَ (ك)

They carry, on their middle radical, the sign of the group they belong to, and the following letter matches with that sign. If the sign is *ḍammah*, the following letter is *wāw*, if the sign is *fathah*, the following letter is *alif*, and if the sign is *kasrah*, the following letter is *yā*.

The full imperfect conjugation of قَالَ is given below:

يَقُولُ	يَقُولَانِ	يَقُولُونَ	تَقُولُ	تَقُولَانِ	تَقُولُونَ	يَقُلْنَ
تَقُولُ	تَقُولَانِ	تَقُولُونَ	تَقُولِينَ	تَقُولِينَ	تَقُولِينَ	تَقُلْنَ
أَقُولُ	تَقُولُ	تَقُولُ				

طُول and other hollow verbs of the كَرَم group have their imperfect conjugation on the same pattern.

The خَافَ (س) group of verbs have their imperfect conjugation as follows:

يَخَافُ	يَخَافَانِ	يَخَافُونَ	تَخَافُ	تَخَافَانِ	تَخَافُونَ	يَخْفَنَ
تَخَافُ	تَخَافَانِ	تَخَافُونَ	تَخَافِينَ	تَخَافِينَ	تَخَافِينَ	تَخْفَنَ
أَخَافُ	تَخَافُ	تَخَافُ				

The يَبِيعُ (ض) group of hollow verbs have their imperfect conjugation as follows:

يَبِيعُ	يَبِيعَانِ	يَبِيعُونَ	تَبِيعُ	تَبِيعَانِ	تَبِيعُونَ	يَبْعَنَ
تَبِيعُ	تَبِيعَانِ	تَبِيعُونَ	تَبِيعِينَ	تَبِيعِينَ	تَبِيعِينَ	تَبْعَنَ
أَبِيعُ	تَبِيعُ	تَبِيعُ				

The passive imperfect of all the group of verbs are conjugated alike: يُقَالُ , يُخَافُ , يُنَالُ , يُبَاعُ. Following is the passive imperfect of بَاعَ:

الغائب:	يُبَاعُ	يُبَاعَانِ	يُبَاعُونَ	تُبَاعُ	تُبَاعَانِ	تُبْعُنْ
الحاضر:	تُبَاعُ	تُبَاعَانِ	تُبَاعُونَ	تُبَاعِينَ	”	تُبْعُنْ
المتكلم:	أُبَاعُ	تُبَاعُ				

3. Imperative

The imperatives of (ن) قَالَ and (ك) طَالَ are like this:

الأمر:	قُلْ	قُولَا	قُولُوا	قُولِي	قُولَا	قُلْنِ
النهي:	لَا تَقُلْ	لَا تَقُولَا	لَا تَقُولُوا	لَا تَقُولِي	لَا تَقُولَا	لَا تَقُلْنِ

The imperatives of (س) خَافَ and (ف) نَالَ are like this:

الأمر:	خَفْ	خَافَا	خَافُوا	خَافِي	خَافَا	خَفْنِ
النهي:	لَا تَخَفْ	لَا تَخَافَا	لَا تَخَافُوا	لَا تَخَافِي	لَا تَخَافَا	لَا تَخَفْنِ

The imperatives of (ض) بَاعَ group of verbs are as follows:

الأمر:	بِعْ	بِيعَا	بِيعُوا	بِيعِي	بِيعَا	بِعْنِ
النهي:	لَا تَبِعْ	لَا تَبِيعَا	لَا تَبِيعُوا	لَا تَبِيعِي	لَا تَبِيعَا	لَا تَبِعْنِ

Notethe following things:

1. No initial *alif* is added to the positive imperative of these verbs.
2. In the masculine singular of both positive and negative imperatives of all the groups, the second radical is dropped and the sign that it carries in the imperfect is given to the first radical. Hence you have قُلْ and لَا تَقُلْ from يَقُولُ , خَفْ and لَا تَخَفْ from يَخَافُ , and بِعْ and لَا تَبِعْ from يَبِيعُ.
3. The rest of the conjugation, you get by applying the rule of *jazm* to the imperfect.

4. Participles

The active participle of (ن) قَالَ , (س) خَافَ , (ف) نَالَ and (ض) بَاعَ are respectively قَائِلٌ , خَائِفٌ , نَائِلٌ and بَائِعٌ .

Their passive participles are: مَقُولٌ , مَخُوفٌ , مَنَالٌ and مَبِيعٌ .

5. Derived Verbs

All the derived forms of hollow verbs are regular, except the اِفْعَال , اِفْتِعَال and اِنْفِعَال forms, in which the middle *wāw* or *yā* changes into *alif*. For example:

	Im-	Act.	Pass.			
Group	Perfect	perfect	Imperative	Participle	Participle	
					Infinitive	
إِفْعَالٌ	أَقَامَ	يُقِيمُ	أَقِمْ	مُقِيمٌ	مُقَامٌ	
			(أَقَامَ → أَقِمْ = to stay)			
	أَزَالَ	يُزِيلُ	أَزِلْ	مُزِيلٌ	مُزَالٌ	
			(أَزَالَ → أَزِلْ = to remove)			
إِفْتِعَالٌ	اجْتَابَ	يَجْتَابُ	اجْتَبْ	مُجْتَابٌ	مُجْتَابٌ	
			(اجْتَابَ → اجْتَبْ = to dig)			
	اخْتَارَ	يَخْتَارُ	اخْتَرْ	مُخْتَارٌ	مُخْتَارٌ	
			(اخْتَارَ → اخْتَرْ = to choose)			
إِنْفِعَالٌ	انْقَادَ	يَنْقَادُ	انْقَدْ	مُنْقَادٌ	مُنْقَادٌ	
			(انْقَادَ → انْقَدْ = to submit to)			
	انْقَاضَ	يَنْقَاضُ	انْقُصْ	مُنْقَاضٌ	-	
			(انْقَاضَ → انْقُصْ = to fall down)			
	اسْتَطَاعَ مُسْتَطَاعٌ اسْتَطَاعَ يَسْتَطِيعُ اسْتَطَاعَ اسْتَطَاعَ اسْتَطَاعَ					
	(اسْتَطَاعَ → اسْتَطَاعَ = to be able to)					

3. Summary of the Grammar

1. In the stem of the active perfect of all hollow verbs, the middle *wāw* and *yā* changes into *alif*. In their conjugation, however, ن and ك verbs have *dammah*, س verbs with middle *wāw*, and ض verbs with middle *yā* have *kasrah* on their second radical in the third feminine plural and onwards.
2. All the groups have their passive perfect on the pattern of يُزِيلُ.
3. The active imperfects of (ن) قَالَ and (ك) طَوَّلَ are يَقُولُ and (س) خَافَ and (ض) بَاعَ are يَخَافُ and يَبِيعُ, and of (س) نَالَ and (ف) مَنَالٌ are يَنْأَلُ and يَمْنَالُ, and of (ض) بَاعَ is يَبِيعُ.
4. The passive imperfect of all the groups are alike on the pattern of يُبَاعُ.
5. In the imperative the middle *wāw* or *yā* is dropped. From يَقُولُ we have قُلْ, from يَخَافُ we have خَفْ and from يَبِيعُ we have بَعْ.
6. The active participle of all simple hollow verbs is on the pattern of قَائِلٌ. The passive participles of (ن) قَالَ is مَقُولٌ, of (س) خَافَ is مَخُوفٌ, of (ف) نَالَ is مَنَالٌ, and of (ض) بَاعَ is مَبِيعٌ.

7. All the derived hollow verbs are regular, except their اِفْعَال , اِنْفَعَال and اِسْتِفْعَال forms in which the middle wāw or yā changes into alif.

Exercises 25

- Write the perfect conjugation of اَبَاحَ (س) نَامَ, (ض) بَاتَ, (ن) قَامَ.
- Write the passive perfect conjugation of غَيَّرَ (ض) صَارَ, (ن) قَالَ.
- Write the active imperfect conjugation of (ض) سَارَ, (ن) عَادَ, (س) زَالَ, اِنْهَارَ.
- Write the imperative, positive and negative, of (ض) فَاسَ, (ن) تَنَاولَ and (ض) صَامَ.
- Write the participles, active and passive, of اُجَابَ, بَيَّنَّ, اِسْتَرَادَ, (ض) زَادَ.
- Translate into English.

١. شَاعَ الْخَبْرُ شَرْقًا وَغَرْبًا. ٧. اَجِدْ سُؤَالَكَ لَا فَهَمَ مَا تَقُولُ.

٢. اِسْتَقَمَ كَمَا اَمَرْتُ. ٨. يَفُودُ اُحْمَى اِلَى عَمَلِهِ فِي الْمَسَاءِ.

٣. الْكُرَاسُ يَبْيُثُونَ لَيْلَتَهُمْ ٩. الْمُسْلِمُونَ يَطُوفُونَ حَوْلَ

سَاهِرِينَ. الْكُفَّةَ فِي الْعُمَرَةِ وَالْحَجِّ.

٤. مَاتَتِ الْعَصَافِيرُ فِي الْقَفْصِ. ١٠. الْآلَةُ الَّتِي يُقَاسُ بِهَا دَرَجَاتُ

٥. عَاشُوا حَيَاتَهُمْ فِي رَاحَةٍ. الْكَرَارَةِ يُقَالُ لَهَا مَقْيَاسُ

٦. لِمَاذَا لَمْ تَتَنَاوَلَ الْإِفْطَارَ؟ الْكَرَارَةِ.

g. Put signs:

١. يسود القوم افضلهم. ٥. نم مبكرا واستيقظ مبكرا.

٢. خالد لم يجب دعوة صديقه. ٦. الفائزات ينلن جائزة.

٣. بعث البضائع بربح قليل. ٧. هم لا يجيدون العربية ولا

٤. لا تقس امرى على امرك. الفارسية.

h. Translate into Arabic:

1. The lazy failed and the diligent succeeded.

2. He wandered in the desert all day.

3. The oppressed got their right.

4. She married her daughter to a rich man.

5. The mice fear the cat.

6. Khalid did not get the prize.

7. He caught cold before yesterday.

8. They inherited much money from their father and became rich.

9. Did you pounce on the enemy suddenly?

10. He did not repeat the mistake afterwards.

i. Read and translate:

١. لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاءُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ. [٣٧:٢٢]

٢. فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ. [٥:٦١]

٣. يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا. [٨:٦٦]

٤. دُعَ مَا يَرْيَاكَ إِلَى مَا لَا يَرْيَاكَ. [الترمذی]

٥. تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ. [٢:٥]

٦. إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ. [١٣:٤٦]

٧. لَا يَمُوتُنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ عَزَّوَجَلَّ. [مسلم]

٨. لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا. [٩٧:٣]

٩. إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَةً وَلَا يُنْزَعُ مِنْ شَيْءٍ

إِلَّا شَانَةٌ. [مسلم]

١٠. إِذَا كَانَ يَوْمٌ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ فَإِنْ

سَاءَتْهُ أَمْرٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي صَائِمٌ. [متفق عليه]

Vocabulary

Text:

أَزَالَ	to remove	إِجْتَابَ	to cross, dig
(ك) طَالَ	to be long	إِخْتَارَ	to choose, adopt
(ض) بَاعَ	to sell	إِنْقَادَ	to submit to
(ف) نَالَ	to get, reach	إِنْقَاضَ	to fall down
أَقَامَ	1. to stay, reside 2. to erect, set right	اسْتَطَاعَ	to be able to
		تَابَ (ن)	to repent

Exercises:

a. (ض) بَاتَ	to pass night	أَبَاحَ	to permit, legalise
(ف) نَامَ	to sleep	(ن) قَامَ	to stand
b. (ض) صَارَ	to become	غَيَّرَ	to change
c. (ض) سَارَ	to move, wander	إِنْهَارَ	to fall, crash,
(ن) زَالَ	to vanish	(ن) عَادَ	to return to

d.	(ن) صَامَ	to fast	تَنَاوَلَ	to take
	(ض) قَاسَ	to guess, measure, think		
e.	(ض) زَادَ	to increase	أَجَابَ	to answer
	اسْتَزَادَ	to ask for more	بَيَّنَّ	to make clear
f.	(ض) شَاعَ	to spread	(ض) عَاشَ	to live
	اسْتَقَامَ	to persevere,	رَاحَةً	ease, comfort
		keep right	أَعَادَ	to repeat
	قَفَصَ	cage	(ن) عَادَ	to return, do again
	(ن) مَاتَ	to die	حَوْلَ	around
	حَرَارَةٌ	heat, temperature	الآلَةَ	instrument
			مِقْيَاسُ الْحَرَارَةِ	thermometer
g.	(ن) سَادَ	to lead	إِسْتَيْقَظَ	to get up
	دُعْوَةٌ	invitation	مُبَكَّرٌ	early
	(بِضَائِعٍ) بِضَاعَةٌ	commodity,	أَجَادَ	to do well
	goods		رَبِحَ	profit
	فَائِزٌ	successful	الْفَارِسِيَّةُ	Persian
h.	deligent	مُجِدِّدٌ	to pounce	(ض) وَثَبَ
	right	حَقٌّ	suddenly	فَجْأَةً
	give someone	أُنْكَحَ، زَوَّجَ	mistake	الْخَطَأَ
	in marriage		desert	الصحراء
	mice	(الْفَأْر. s.) فَيَّرَانِ	to catch cold	أَصَابَهُ الْبُرْدُ
	wander	تَجَوَّلَ		
i.	التَّقْوَى	piety	عُدْوَانٌ	injustice
	(ض) زَاغَ	to reverse,	أَزَاغَ	to turn one wrong
		go wrong	(ن) تَابَ	to repent
	يَهْدِي، هَدَى	to guide	الرَّفْقَى	politeness
	نُصُوحٌ	very sincere	(ض) شَانَ	to make
	(ض) زَابَ	to disturb,		something ugly
		make uneasy	(ن) رَفَتَ	to do something
	تَعَاوَنَ	to cooperate		obscene
	(ص) زَانَ	to adorn	(ف) صَخَبَ	to shout, to rage
	حَجٌّ	Hajj		

LESSON TWENTY SIX

Verbs with Third *wāw* or *yā*

Verbs with third *wāw* or *yā* are technically known as ناقص or defective verbs. Those that carry *wāw*, mostly belong to the نَصَرَ , فَتَحَ and كَرَّمَ groups, and those that carry *yā* belong to ضَرَبَ , فَتَحَ and سَمِعَ groups.

1. Perfect

In the perfect the first five conjugations are partly irregular, the rest which have *sukun* on the third radical are perfectly regular. For example:

[illegible]

The ن , ض and ف groups have *fathah* on the second radical: they are conjugated alike, and it makes no difference whether their third radical is *wāw* or *yā*.

The س group has *kasrah* and the ك group has *dammah* on the second radical; they maintain their signs throughout the conjugation except that the third person masculine plural of س group has *dammah* on the second radical rather than *kasrah*.

The passive perfect of all the groups of *nāqis* verbs whether they have *wāw* or *yā* as the third radical is the same. For example:

دُعِيَ دُعِيََا دُعُوا دُعِيَتْ دُعِيَتْا دُعِيْنَ دُعِيَتْ...
نُسِيَا نُسُوا نُسِيَتْ نُسِيَتْا نُسِيْنَ نُسِيَتْ...

2. Imperfect

The imperfect of (ن) ذَعَا and (ك) سَرَوْ are similar; likewise the imperfect of (س) تَسَبَّى and (ف) سَعَى are similar; and the imperfect of (ض) رَمَى differs from both. Each group

is illustrated below:

يَدْعُونَ	تَدْعُونَ	تَدْعُو	يَدْعُونَ	يَدْعُونَ	يَدْعُو
تَدْعُونَ	”	تَدْعِينَ	تَدْعُونَ	تَدْعُونَ	تَدْعُو
			نَدْعُو		
يُنْسِينَ	تُنْسِينَ	تُنْسِي	يُنْسُونَ	يُنْسِيَانِ	يُنْسِي
تُنْسِينَ	”	تُنْسِينَ	تُنْسُونَ	تُنْسِيَانِ	تُنْسِي
			نُنْسِي		
يَرْمُونَ	تَرْمُونَ	تَرْمِي	يَرْمُونَ	يَرْمِيَانِ	يَرْمِي
تَرْمُونَ	”	تَرْمِينَ	تَرْمُونَ	تَرْمِيَانِ	تَرْمِي
			نَرْمِي		

The passive imperfect of all the groups is the same.

يُدْعَيْنِ	تُدْعِيَانِ	تُدْعَى	يُدْعَوْنَ	يُدْعِيَانِ	يُدْعَى
تُدْعَيْنِ	”	تُدْعَيْنِ	تُدْعَوْنَ	تُدْعِيَانِ	تُدْعَى
			نُدْعَى		

3. Imperative

The imperative of these verbs is as follows:

						الأمر
أَدْعُونَ	أَدْعُوا	أَدْعِي	أَدْعُوا	أَدْعُوا	أَدْعُ	= (ن + ك)
إِرْمُونَ	إِرْمُوا	إِرْمِي	إِرْمُوا	إِرْمِيَا	إِرْمِ	= (ض)
إِنْسِينَ	إِنْسِيَا	إِنْسِي	إِنْسُوا	إِنْسِيَا	إِنْسِ	= (س + ف)
						ألنهي
لَا تَدْعُونَ	لَا تَدْعُوا	لَا تَدْعِي	لَا تَدْعُوا	لَا تَدْعُوا	لَا تَدْعُ	= (ن + ك)
لَا تَرْمُونَ	لَا تَرْمُوا	لَا تَرْمِي	لَا تَرْمُوا	لَا تَرْمِيَا	لَا تَرْمِ	= (ض)
لَا تَنْسِينَ	لَا تَنْسِيَا	لَا تَنْسِي	لَا تَنْسُوا	لَا تَنْسِيَا	لَا تَنْسِ	= (س + ف)

4. Participles

The active participles of *naqis* verbs are quite regular. For example, from دَعَا (ن), رَمَى (ض), سَعَى (ف), رَحَى (س) we have دَاعِي , رَامِي , سَاعِي , رَاحِي. From سَرَوْ (ك) we have سَرِي on the pattern of فَعِيل.

Active participles when indefinite, lose their *yā* and take the *tanwīn* of *kasrah* in case they are *marfū'* or *majrūr*. They are written as دَاعٍ , رَامٍ , سَاعٍ and رَاحٍ.

This rule applies also to other indefinite nouns which end with *ی* and have *kasrah* on the preceding letter. They lose *yā* and take the *tanwīn* of *kasrah* in case they are *marfū'* or *majrūr*. For example *مُلْقَى* becomes *مُلْقٍ* and *جَوَارِی* becomes *جَوَارٍ*.

But in case of *manṣūb* they do not lose *yā*: they are written as *مُلْقِيَا* , *سَاعِيَا* , *رَامِيَا* , *دَاعِيَا* etc.

When they have the definite article they do not lose *yā* and are written like this:

marfū' and *majrūr* : *الْمُلْقَى* , *الرَّاحِي* , *الدَّاعِي*

manṣūb : *الْمُلْقِي* , *الرَّاحِي* , *الدَّاعِي*

Passive participle of *nāqis* verbs are like this:

from *مَدَعُو* → (ن)دع

from *مَرَضِي* → (س)رضى

from *مَرِي* → (ض)رمى

5. Derived Verbs

Nāqis verbs with *wāw* change their *wāw* for *yā* in their derived forms, and act as *nāqis* with *yā*. For example, from *عَلُو* we have *تَعَالَى* and *اِسْتَعْلَى*, from *مَحُو* we have *تَمَحَّى* and *اِنْمَحَى*, and from *جَبُو* we have *اِجْتَبَى* and *جَبَى*, etc.

Below, we have given the derived forms from the verb *لَقَى*:

	<u>Im-</u>		<u>Act.</u>		<u>Pass.</u>	
<u>Perfect</u>	<u>perfect</u>	<u>Imperative</u>	<u>Participle</u>	<u>Participle</u>	<u>Infinitive</u>	
أَلَقَى	يُلْقَى	الْقِ	مُلْقِي	مُلْقَى	إِلْقَاءٌ	
=to throw, deliver						
لَقَى	يُلْقَى	لُقْ	مُلْقَى	مُلْقَى	تَلْقِيَةٌ	
=to teach, impart						
لَاقَى	يَلِاقَى	لَاقِ	مُلَاقَى	مُلَاقَى	مُلَاقَاةٌ، إِلْقَاءٌ	
=to meet						
تَلَاقَى	يَتَلَاقَى	تَلَاقْ	مُتَلَاقَى	مُتَلَاقَى	تَلَاقٍ	
=to encounter						
اِلْتَقَى	يَلْتَقَى	اِلْتَقِ	مُلْتَقَى	مُلْتَقَى	إِلْتِقَاءٌ	
= to meet, encounter						
تَلَقَّى	يَتَلَقَّى	تَلَقَّ	مُتَلَقَّى	مُتَلَقَّى	تَلَقٍّ	
=to receive, learn						

إِسْتَلَقَا	مُسْتَلَقِي	مُسْتَلَقِي	إِسْتَلَقِي	يَسْتَلَقِي	إِسْتَلَقِي
=to lie down					
إِنْقَضَا	مُنْقَضِي	مُنْقَضِي	إِنْقَضَ	يُنْقَضِي	إِنْقَضِي
=to pass (v.intr.)					

3. Summary of the Grammar

1. The first five conjugations of *nāqis* verbs in the perfect are partly irregular, the rest are perfectly regular. They maintain the sign of the second radical throughout the conjugation, except for third person plural of س group which has *ḍammah* instead of *kasrah*.
2. The passive perfect of all *nāqis* verbs follow the same pattern.
3. The imperfect of *nāqis* verbs undergo some changes as illustrated.
4. The imperative of *nāqis* verbs undergoes some changes as illustrated.
5. The active participle of *nāqis* verbs are made on usual lines. In writing, however, there is some problem. Active participles on the pattern of ذَاعِي or رَاعِي, when indefinite, lose their *yā* and take the *tanwīn* of *kasrah* in case they are *marfū'* or *majrūr*. But if they have the definite article they do not lose *yā*. The passive participles are on the pattern of مَذْعُورٌ when they have *wāw* as the third radical, and on the pattern of مَرْضِيٌّ or مَرْوِيٌّ when they have *yā*.
6. Derived verbs undergo changes similar to simple verbs. If the third letter is *wāw* it changes to *yā*.

Exercises 26

a. Write the perfect of

صَلَّى , (ن) رَجَا , (ض) مَشَى , (س) بَقِيَ

b. Write the imperfect of

أَمْسَى , (س) حَشِيَ , (ض) مَضَى , (ن) نَجَا

c. Write the imperative, positive and negative of

نَادَى , (ن) عَلَا , (ف) سَعَى , (ض) قَضَى

d. Write the active and passive participles of

تَمَنَّى , (ن) مَكَأ , (ض) هَدَى , (س) رَضِيَ in their *marfu* and

mansūb states with and without the definite article.

e. Write the passive perfect and imperfect of

إِثْلَى , (ض) رَمَى , (ن) دَعَا , (ف) نَهَى

f. Translate into English.

١. إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا. [٣٦:١٠]
٢. لَا تَمْشِ فِي الْأَرْضِ مَرَحًا. [١٨:٣١]
٣. رَضِينَا بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا.
٤. إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ. [٢٨:٣٥]
٥. إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ. [٣:٣٩]
٦. تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ. [١٣٤:٢]
٧. أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ. [١٢٥:١٦]
٨. يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ. [٢٧٦:٢]
٩. وَمَا يَنْطَلِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ. [٤٣:٥٣]
١٠. فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمْنَعْنِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ. [١٥٠:٢]

g. Translate into Arabic.

1. The baby is weeping; I think his mother is not there.
2. The player ran with the ball very fast.
3. His youngest daughter is named Zaynab.
4. These gardens are irrigated with the water of the river.
5. Samir hit the dog with arrow and killed it.
6. We invited them to dinner but they did not respond.
7. I hope to visit Cairo and see the pyramids.
8. You came to the institute that you may learn Arabic.
9. She is ironing the clothes she washed yesterday.
10. Do you (woman) want to buy medicine for your sick mother?

h. Put signs:

١. كفى بالمرء كذباً إِنْ يَحْدُثُ بِكُلِّ مَا سَمِعَ. [مسلم]
٢. إِنْ الصَّدَقُ يَهْدِي إِلَى الْبُرُودِ إِنْ الْبِرُّ يَهْدِي إِلَى الْجَنَّةِ. [متفق عليه]
٣. إِنْ اللَّهَ يَحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ. [الترمذی]
٤. لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا. [متفق عليه]
٥. مَرُوا بِالْمَعْرُوفِ وَانْهَوْا عَنِ الْمُنْكَرِ قَبْلَ أَنْ تَدْعُوا فَلَاسْتِجَابَ لَكُمْ. [الحديث]
٦. لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ. [مسلم]

I. Read and translate:

١. وَمَا رَمَيْتْ إِذْ رَمَيْتْ وَلَكِنَّ اللَّهَ رَمَى وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا. [١٧:٨]

٢. إِنَّ اللَّهَ اصْطَفَى آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ. [٣٣:٣]

٣. كُلُّ مَنْ عَلَيْهَا فَانٍ وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ. [٢٧:٥٥]

٤. وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ. [٦٩:٢٩]

٥. اذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّىهِ وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَىهِ فَأَرَاهُ الْكُفْرَ الْعَظِيمَ فَكَذَّبَ وَعَصَى ثُمَّ أَذْبَرَ يَسْعَى فَحَشَرَ فَنَادَى فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى. [٢٤:١٧:٧٩]

٦. كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْأُمِيرُ رَاعٍ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ رَوْحِهَا وَوَلَدِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. [متفق عليه]

Vocabulary

Text:

(ن) دَعَا	to invite, call, pray	(س) رَحِنَى	to agree, be pleased with
(ض) رَمَى	to throw, hit	أَلْقَى	to throw
(ف) سَعَى	to try, run	تَلَقَّى	to receive, learn
(س) نَسِيَ	to forget	(س) لَقِيَ	to meet
(ك) سُرُو	to be respected	مَدْعُو	invited
مَرْمَى	target, goal	مَرَجَى	something liked
لَقَى	to impart, teach	إِلْتَقَى	to meet
لَاقَى	to meet	إِسْتَلَقَى	to lie down
تَلَاقَى	to encounter	إِنْقَضَى	to pass (v. intr.)
(ن) مَحَا	to remove, wipe out	(ن) جَبَا	to collect tax
تَمَحَّى	to beg pardon	تَعَالَى	to rise above
إِنْمَحَى	to vanish	إِسْتَعْلَى	to dominate
جَنَّى	to bow, prostrate	إِجْتَبَى	to select, choose

Exercises:

a.	(س) يَبْقَى	to survive, to last	(ن) رَجَا	to hope, expect
	(ض) امْشَى	to walk	صَلَّى	to offer <i>salah</i> , pray
b.	(ن) نَجَا	to be safe	(س) خَشِيَ	to fear
	(ض) مَضَى	to pass	أَمْسَى	to enter in or pass the evening
c.	(ض) أَقْضَى	to pass, to decide, to judge	(ن) عَلَا	to go up, exceed limit
	نَادَى	to call		
d.	تَمَنَّى	to wish		
e.	(ف) نَهَى	to forbid	إِبْتَلَى	to put to test
f.	أَغْنَى	to replace, avail	الرَّبَّوْا	interest, usury
	مَرَحًا	against something	أَرْبَى	to grow, increase
	(ن) خَلَا	in insolence	الْهَوَى	desire, wish
	كَفَّارًا	to pass, return in solitude	وَحَى	revelation
	(ف) مَحَقَّ	very ungrateful	أَوْحَى	to reveal, inspire
	كَفَّارًا	to destroy, efface	إِهْتَدَى	to take the right path
g.	baby	الْصَّبِيُّ	hit with	(ض) رَمَى
	to weep	(ض) بَكَى	arrow	
	to run	(ض) جَرَى	pyramids	أَهْرَام
	to name	سَمَّى	institute	مَعْبَدٌ
	to irrigate	رَوَّى	to iron	(ض) كَوَّى
h.	(ض) كَفَى	to be sufficient		
	كَلَّقَ	smiling	(ف) رَأَى	to see
	مَمْلُوكٌ	slave		
i.	أَبْلَى	to put to test	بَلَاءٌ	test, ordeal
	إِصْطَفَى	to choose, select	(فأني) فَانَ	perishable
	رَعِيَّةٌ	herd, subjects	(ف) رَعَى	to tend the sheep, guard
	(ف) طَغَى	to exceed limits		
	أَرَى	to show	(راعى) رَاعَ	shepherd
	تَطَهَّرَ	to purify oneself	(ض) غَضَى	to disobey
	أَدْبَرَ	to turn back	(ن) حَشَرَ	to gather

LESSON TWENTY SEVEN

Verbs Doubly Weak

1. Verbs with First *wāw* and Third *yā*

Most of the verbs of this kind belong to the (ض) group such as وَقَى (to fulfil), وَفَى (to save), وَغَى (to understand) etc. A few like وَرَى (to catch fire) come from the (س) group, and like وَلَى (to befriend, support) from the (ح) group, and very few from the (ف) group like أَبَى (to decline, refuse).

Perfect:

The perfect of (ض) and (ف) groups of verbs is just like the perfect of رَمَى, and the perfect of (س) and (ح) groups are just like the perfect of نَسَبَى.

Imperfect:

The imperfect of (ض) وَقَى is:

يَقِي	يَقِيَانِ	يَقُونَ	تَقِي	تَقِيَانِ	تَقِينَ
تَقِي	تَقِيَانِ	تَقُونَ	تَقِيْن	”	تَقِيْن
أَقِي	نَقِي				

The imperfect of (ح) وَلَى is like the imperfect of (ض) وَقَى. The imperfect of (س) وَرَى is conjugated like the imperfect of (س) نَسَبَى:

يُورِي	يُورِيَانِ	يُورُونَ	تُورِي	تُورِيَانِ	تُورِينَ
يُورِي	تُورِيَانِ	تُورُونَ	تُورِيْن	”	تُورِيْن
أُورِي	نُورِي				

Imperative

The imperative of وَقَى is:

قِي	قِيَا	قُوا	قِي	قِيَا	قِيْن
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The imperative of وَرَى is:

إِيْر	إِيْرِيَا	إِيْرُوا	إِيْرِي	إِيْرِيَا	إِيْرِيْن
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Derived Verbs

Derived verbs of this category are quite regular. However, the *إِفْتَعَلَ* of وَقَى : *إِتَّقَى* : the first *wāw* is assimilated into *ā*. Its imperfect is *يَتَّقِي*, imperative is *إِتَّقِ*, participles

are مُتَّقَى and مُتَّقَى , and infinitive is إِتْقَاء.

Verbs with Second wāw and Third yā

Verbs of this category belong to two groups: سَمِعَ and ضَرَبَ. Examples of سَمِعَ group are: رَوَى (to drink one's fill), قَوَّى (to be strong), سَوَّى (to be right) etc. Examples of the ضَرَبَ group are: طَوَّى (to cover a distance, to mould), نَوَّى (to intend) and هَوَّى (to fall).

Verbs of the سَمِعَ group behave just like نَسِيَ in all their forms. Their active participle, however, is on the pattern of فَعِيلٌ like رَوِيٌّ , قَوِيٌّ , سَوِيٌّ

Verbs of the ضَرَبَ group behave like رَمَى in all their forms including the participles.

Verbs with Second yā and third wāw

In the perfect, حَيَّ (س) (to be alive), for example, changes into حَى and is conjugated like a double verb:

حَى حَيًّا حَيُّوا حَيْثُ حَيْثَا حَيْثَيْنِ حَيْثُتْ

The imperfect of حَى is يَحْيِي and is conjugated like (س) يَنْسَى. The active participle is حَى .

Some derived verbs belonging to the second and third categories are:

	Im-		Act.		Pass.	
Perfect	perfect	Imperative	Participle	Participle	Participle	Infinitive
أَحْيَى	يُحْيِي	أَحْيِ	مُحْيِي	مُحْيِي	مُحْيِي	إِحْيَاءٌ
=to revive						
سَوَّى	يُسَوِّي	سَوِّ	مُسَوِّي	مُسَوِّي	مُسَوِّي	تَسْوِيَةٌ
=to perfect, level						
إِسْتَوَّى	يَسْتَوِي	إِسْتَوِ	مُسْتَوِي	مُسْتَوِي	مُسْتَوِي	إِسْتِوَاءٌ
=to be straight						
إِنْطَوَّى	يَنْطَوِي	إِنْطَوِ	مُنْطَوِي	مُنْطَوِي	مُنْطَوِي	إِنْطِوَاءٌ
=to be folded						
سَاوَّى	يُسَاوِي	سَاوِ	مُسَاوِي	مُسَاوِي	مُسَاوِي	مُسَاوَاةٌ
=to make equal, level						
تَسَوَّى	يَتَسَوَّى	تَسَوِّ	مُتَسَوِّي	مُتَسَوِّي	مُتَسَوِّي	تَسْوِيٌّ
=to be equal or levelled						

سَاوَى مُتَسَاوَى مُتَسَاوَى تَسَاوَى يَتَسَاوَى تَسَاوَى
 =to be equal
 سَحِيَّاءُ مُسْتَحْيَى مُسْتَحْيَى اسْتَحْيَى يَسْتَحْيَى اسْتَحْيَى
 =to feel shy, allow to live

4. Verbs with *hamzah* and *wāw* or *yā*

- a. Verbs with first *hamzah* and second *wāw* behave just like ال
 For example, from أول (ن) (to lead to) we have

ماضى: آلَ آلَا آلُوا آلَتْ آلَتَا آلْنَ آلَتْ
 مضارع: يُووِلُّ يُووِلُّونَ يُووِلُّونَ تُووِلُّ تُووِلُّونَ يُووِلُّونَ
 أمر: اُولِ اُولَا اُولُوا اُولِي اُولَى اُولِ

- b. Verbs with second *yā* and third *hamzah*.

From جِئَا (ض), for example, we have

ماضى: جَاءَ جَاءَا جَاءُوا جَاءَتْ جَاءَتَا جِئْنَ جِئَتْ
 مضارع: يَجِئُ يَجِئَانِ يَجِئُونَ تَجِئُ تَجِئَانِ يَجِئْنَ
 أمر: جِئْ جِئَا جِئُوا جِئِي جِئِيَا جِئْنَ

- c. Verbs with first *hamzah* and third *yā*.

The conjugation of أَتَى (ض), to come, for example, is just like the conjugation of رَمَى (ض).

ماضى: أَتَى أَتَا أَتُوا أَتَتْ أَتَتَا أَتَيْنَ أَتَيْتَ
 مضارع: يَأْتِي يَأْتِيَانِ يَأْتُونَ تَأْتِي تَأْتِيَانِ يَأْتَيْنَ
 أمر: اِئْتِ اِئْتَا اِئْتُوا اِئْتِي اِئْتِيَا اِئْتَيْنِ

- d. Verbs with second *hamzah* and third *yā*.

The conjugation of رَأَى (ف), for example, is like this:

الماضى: رَأَى رَأَا رَأُوا رَأَتْ رَأَتَا رَأَيْنَ رَأَيْتَ
 لمضارع: يَرَى يَرِيَانِ يَرُونَ تَرَى تَرِيَانِ يَرَيْنَ تَرِي
 لأمر: رَ رَا رُوا رَى رِيَا رُونِ

The participles of رَأَى are:

رَاءُ الرَّائِي مَرُئِيٌّ

Exercises 27

a. Write the perfect of

(ن) بَاءَ , (ف) أَبَى , إِتَّقَى , (س) زَوَى , (ض) وَفَى

b. Write the imperfect of

استولى , (ن) آبَ , (س) حَيَّ , (ض) وَغَى

c. Write the participles of

(ف) (ش ي ء) شَاءَ , آوَى , (س) سَوَى , (ض) طَوَى , (ح) وَلَى

d. Put signs:

١. نهر النيل يروى مزارع مصر والسودان.

٢. من لم يرض بالقضاء فليس لحقه دواء.

٣. اتقوا النار ولو بشق تمرة. [متفق عليه]

٤. لا ينبغي لذي الوجهين أن يكون عند الله وجيها. [الترمذى]

٥. من ضعف رأيه قوى ضده ومن ساء تدبيره هلك جنده.

٦. اعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك. [متفق عليه]

٧. كان رسول الله (ص) إذا أوى إلى فراشه قال: باسمك

اللهم أحيا وأموت. [البخارى]

e. Translate into Arabic:

1. What do you think in this matter?

2. Fear God and avoid sin.

3. Ikramah has narrated this hadith from Ibn Abbas.

4. Are you not ashamed of evil words.

5. Haroon Rashid appointed an Abisinian slave governor over Egypt.

6. I have never seen any building like this.

7. The Pharaoh used to kill the sons of the Children of Israel and keep alive their daughters.

8. Fear the foresight of the Believer, for he sees with the light of God.

9. This story was not told by any reliable person.

10. Why don't you save your tongue from lie?

f. Read and translate:

١. إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ. [٣٠:١٧]

٢. وَلَا تَقْرَبُوا الزَّانَا إِنَّهُ كَانَ فَاجِشَةً وَسَاءَ سَبِيلًا. [٣٢:١٧]

٣. وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا. [٣٤:١٧]
٤. لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَجَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ. [١١٥:٢]
٥. سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ تَمَامِ الصَّلَاةِ. [متفق عليه]
٦. وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ. [٧٣:٨]
٧. وَالْعَصِيرُ، إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ، إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ، وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ. [٣-١٠٣:١٠٣]
٨. قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا، قَوْلٌ وَجْهِكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ، وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ. [١٤٤:٢]
٩. فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْ لَا أَوْتِيَ مِثْلَ مَا أُوتِيَ مُوسَى أَوْ لَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَى مِنْ قَبْلُ. [٤٨:٢٨]
١٠. يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا. [٥٩:٣٣]

Vocabulary

Text:

(ض) وَفَى	to fulfil	(ض) هَوَى	to fall
(ض) وَفَى	to save	(س) رَوَى	to drink ones fill
(ض) وَعَى	to understand	(س) قَوَّى	to be strong
(س) وَرَى	to catch fire	(س) سَوَّى	to be eight
(ح) وَلَى	to support, befriend	(س) حَيَّ	to be alive
إِتَّقَاء - إِتَّقَى	to avoid, fear	حَيَّ	alive
تَسْوِيَّة - سَوَّى	to perfect, level	أَحْيَى	to revive, give life
إِنْطَوَّى	to be folded	إِسْتَوَى	to be straight
مَرُئِي	visible	سَاوَى	to make equal
		أَبَى	to refuse, decline

تَسَوَّى	to be equal, levelled	(ض) طَوَّى	to cover a distance, mould
(ن) آلَ	to lead to	(ض) نَوَّى	to intend
تَسَاوَى	to be equal	إِسْتَحْيَى	to feel shy, to be ashamed of
(ض) أَتَى	to come		

Exercises:

a.	(ف) أَبَى	to decline, refuse	(ن) بَاءَ	to confess
b.	(ن) آبَ	to long, yearn	(ض) رَوَّى	to narrate
	اسْتَوَلَى	to capture, overpower		
c.	(ف) شَاءَ	to will	(ض) آوَى	to give shelter
d.	أَرْوَى	to water, irrigate	إِنْجَى	to suit, be proper
	حُمُقٌ	foolishness	(ض) أَوَى	to retire to, to take shelter
	ثِيْقٌ	half piece		
e.	matter	مَسْنَأَةٌ	(ن) سَاءَ	to be bad
	to see,	رَأَى	foresight	فِرَاسَةٌ
	think		reliable,	(نِقَاتٌ) نِقَّةٌ
	to save	(ن) صَانَ	person	حَبَشَى
	to avoid	اجْتَنَبَ, اتَّقَى	Abysinian	(ض) رَوَّى
	evil word	فُسُوْقٌ	to narrate	وَلَّى
	to tell	(ن) قَصَّ	to appoint	
	keep alive	اسْتَحْيَى	governor	
f.	(الى) تَوَلَّى	to turn to,	تَوَاصَى	to advise one another
	(عن)	to turn away from		turning
	أَوْفَى	to fulfil	تَقَلَّبَ	to turn (v. tr.)
	حَيْثُ	wherever	وَلَّى	towards
	ثَمَّ	there	شَطَرٌ	to lower down
	آتَى	to give	أَدْنَى	
	جِلْبَابٌ (جَلَابِيْبٌ)	gown, women's dress		
	تَمَامٌ	completion	تَسْوِيَةٌ	straightening
	أَدْنَى	closer, nearer	آذَى	to trouble,
	خُسْرٌ	loss		to inflict pain
	(ض) قَدَّرَ	to shorten	فَاحِشَةٌ	abominable

LESSON TWENTY EIGHT

Conditional Sentences

A conditional sentence in Arabic consists of two parts: one a principal clause which begins with words like مَنْ (who), مَا (what), إِنْ (if), إِذَا (when) etc., and the other a dependent clause in which the happening follows from or depends upon the happening in the principal clause. The former is called *shart* (condition) and the latter is called *jazā*, consequence. Usually the principal clause comes first and the dependent clause follows, but in some cases it may be the other way round.

The principal clause is usually verbal, but it may be a nominal clause. Again, its verb may be perfect and may be imperfect. In case it is imperfect, it has to be jussive (*majzūm*). The dependent clause may be verbal and may be nominal, and the verb in the former case may be perfect or imperfect. When the verb is imperfect, it is necessarily *majzūm* in some cases, in others, it may be *majzūm* and may be an ordinary imperfect, both possibilities are open. Now look at these cases:

1. When the sentence begins with مَنْ , مَا , مَهْمَا , مَتَى , أَيْنَ , كَيْفَمَا , أَيْنَمَا or حَيْثُمَا , the imperfect verb in both the clauses is *majzūm*.
- a.
- | | |
|---------------------------------|-----------------------------------|
| مَنْ يَرْحَمِ الضَّعِيفَ | He who is merciful to the |
| يَرْحِمُهُ اللَّهُ | weak God will be merciful to him. |
| مَا تَزْرَعُ تَحْصُدُ | What you sow you will reap. |
| مَهْمَا تَعْمَلْ فِي السِّرِّ | Whatever you do secretly God |
| يَعْلَمُهُ اللَّهُ | will know it. |
| مَتَى يَأْتِ شَهْرُ رَمَضَانَ | When the month of Ramadan |
| يَصُومُ الْمُسْلِمُونَ | comes Muslims will fast. |
| أَيْنَ تَذْهَبُ أَذْهَبَ مَعَكَ | Wherever you go I will go with |
| | you. |

- أَيَّانَ تَنَادَى أَجِبُكَ Whenever you call I will respond.
 إِنْ تَنِمَ فِي مَجْرَى الْهَوَاءِ If you sleep in the passage of
 تَمْرَضُ air you will fall ill.
 أَنَّى يَذْهَبُ ذُو الْعِلْمِ يُكْرَمُ Wherever a man of learning
 goes he will be respected.
 أَيَّ مَلْعَبٍ تَلْعَبُ يَلْعَبُ أَخُوكَ What play ground you play on
 your brother will play there.
 كَيْفَمَا تُعَامِلِ النَّاسَ يُعَامِلُوكَ As you treat people they will treat
 you.
 حَيْثُمَا يَنْزِلُ الرَّئِيسُ يُرْحَبُ Wherever the president goes he
 will be greeted.
 أَيْنَمَا تَجْلِسُ يَحْتَرِمُكَ النَّاسُ Wherever you sit people will
 respect you.

b. But if the principal clause begins with *إِذَا* or *لَوْ* the verb in it or in the dependent clause, if at all it is imperfect, is not *majzūm*. For example:

- إِذَا يُذَكَّرُ اسْمُ اللَّهِ تَخْشَعُ الْقُلُوبُ When Allah's name is mentioned
 hearts become submissive.
 لَوْ تَصَادِقُ الْكِرَامَ تَتَخَلَّقُ بِأَخْلَاقِهِمْ If you take noble men as friend
 you will acquire their virtues.

2. Irrespective of the tense of the verb in the principal clause, perfect or imperfect, the dependent clause must begin with *فَ* if it

1. is a nominal clause,

- مَنْ جَدَّ فَالنَّجَاحُ حَالِفُهُ One who works hard success is
 his companion.

2. has an imperative or negative verb,

- إِنْ حَيَّاكَ أَحَدٌ فَحَيِّهِ بِأَحْسَنِ مَنِهَا If one greets you greet him in a
 better way.

مَنْ غَشَّائَنَا فَلَيْسَ مِنَّا He who deceives us is not of us.

3. begins with *سَوْفَ* , *قَدْ* , or *سَ*

- إِنْ تَأَخَّرْتَ فَسَيَفُوتُكَ الْقِطَارُ If you are late you will miss the train.

إِنْ ظَلَمْتَ فَسَوْفَ تُحَاسَبُ If you wrong (others) you will be called to account.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ He who obeys the Prophet obeys God.

4. has a non-declinable verb like *بُئْسَ* and *عَسَى*

مَنْ كَانَ لَهُ الشَّيْطَانُ قَرِينًا One whose companion is Satan,
فَبِئْسَ الْقَرِينُ how evil companion he has!

3. If the principle clause is a nominal clause or has an imperative verb, the imperfect verb in the dependent clause may or may not be *majzūm*. For example:

أَيْنَ الطَّيِّبِ نَذْهَبُ إِلَيْهِ أَوْ Where is the doctor we shall go to
نَذْهَبُ إِلَيْهِ him.

احْتَرِمِ النَّاسَ يَحْتَرِمُوكَ أَوْ Respect people they will respect
يَحْتَرِمُوكَ you.

لَا تَلْعَبْ بِالنَّارِ تَحْتَرِقُ أَوْ Do not play with fire, you will
تَحْتَرِقُ burn yourself.

4. The principal clause that begins with *لَوْ* (if), *لَوْ لَا* or *لَوْ مَا* (if not), *لَمَّا* (when), *كَلَّمَا* (whenever), usually has a perfect verb or a nominal clause. For example:

لَوْ أَهْمَلْتَ دُرُوسَكَ رَسَبْتَ If you had neglected your
فِي الْإِمْتِحَانِ lessons you would have failed
in the examination.

لَوْ أَنَّ أَخَاكَ كَرِيمًا لَسَادَ If your brother were polite
he would have been the leader.

لَوْ لَا الْهَوَاءُ مَا غَاشَ Were there no air men would
الْإِنْسَانُ not here lived.

لَوْ مَا التَّعَبُ مَا كَانَتْ Was there no weariness, there
الرَّاحَةُ had been no rest.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى When the night covered him
كَوْكَبًا (٧٦:٦) over, he saw a star.

كَلَّمَا أَضَاءَ لَهُمْ مَشَوْا Whenever it shed light for
فِيهِ (٢٠:٢) them they walked in it.

5. *إِذَا* is often used with a perfect verb, but it indicates a happening in the future or in the present. For example:

- إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا (٧٢:٢٥) When they pass by futility, they pass by it as honourable persons.
- إِذَا أَحْسَنْتَ إِلَى النَّاسِ مَلَكَتْ قُلُوبُهُمْ If you do good to people you will capture their hearts.

5. Summary of the Grammar

1. A conditional sentence has a principal clause (*shart*) and a dependent clause (*jazā*) ; the happening in the latter follows from or depends upon the happening in the former.
2. If the principal clause begins with any of the words: مَنْ , مَا , أَيْنَمَا , حَيْثُمَا , كَيْفَمَا , أَيْ , أَتَى , إِنْ , أَيْآنَ , أَيْنَ , متى , مَهْمَا the imperfect verb in both the clauses is *majzūm*. But if it begins with إِذَا or لَوْ , the verbs are not *majzūm*.
3. The dependent clause must begin with فَ if it is a nominal sentence, or has a negative verb, or begins with سِ , سَوْفَ or قَدْ , or has a non-declinable verb like عَسَى or يَنْسُ.
4. If the principal clause is a nominal clause or has an imperative verb, the imperfect verb in the dependent clause may or may not be *majzūm*.
5. If the principal clause that begins with إِذَا or لَوْ , the verb in it or in the dependent clause, in case it is imperfect, is not *majzūm*. However when it begins with لَوْ , لَوْمَا , لَوْلا , usually it has a perfect verb or is a nominal clause,

Exercises 28

a. Translate the following into English.

١. مَنْ يَسْتَغْفِرِ اللَّهَ يَغْفِرْ لَهُ . ٦. مَهْمَا تَنْفِقْ فِي الْخَيْرِ يُخْلِفْهُ اللَّهُ .
٢. مَا تَعْمَلْ مِنْ خَيْرٍ أَوْ شَرٍّ ٧. إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا . [٧:٣١]
٣. مَتَى تَقْرَأَ الصُّحُفَ تَعْرِفَ ٨. لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا . [٣١:١٣]
٤. إِنْ تُهْمَلْ وَاجِبَكَ تَفْشَلْ ٩. لَوْ قَالَ النَّاسُ الصَّدَقَ لَأَسْتَرَاحَ الْقَاضِي .
٥. مَهْمَا تَقُلْ لَنْ أَصْدَقَكَ . ١٠. لَوْلَا الْمَدَارِسُ لَأَزْدَحَمَتِ السُّجُونُ .

١١. أَيَّانَ يَكْثُرُ فَرَاغُ الشَّبَّانِ ١٤. مَنْ يَظْلِمِ النَّاسَ فَسَوْفَ يَنْدَمُ.
يَكْثُرُ فَسَادُهُمْ. ١٥. مَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ.
١٢. أَيْنَمَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا. [١٤٨:٣]
١٣. كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا. ١٦. إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ
مَنْ فِي السَّمَاءِ. [البخارى]

[٣٨:٧]

b. Put signs:

١. من يكثر كلامه يكثر ملامه. ٥. تواضع للناس يرفعوك.
٢. ما تقدمه من خير يعلمه الله. ٦. إذا نزل المطر عمّ الرخاء.
٣. لو زرتنا لسررنا بك. ٧. لولا رحمة الله لهلكنا.
٤. من لا يرحم الناس لا يرحمه ٨. من أدرك ركعة من الصلاة
الله. [الحديث] فقد أدرك الصلاة. [الحديث]

c. Translate the following into Arabic:

1. If you work hard you will succeed.
2. He who loves the people, is loved by them.
3. Whatever good you do, will profit you.
4. However fast he runs he will never catch me.
5. Wherever you go you will see beautiful scenes.
6. If you visit me I will visit you soon.
7. If you want this book it is in the library.
8. When the sun rises darkness will disappear.
9. Whenever you see him greet him.
10. If you are busy today I will come tomorrow.

d. Read and translate:

١. إِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تَخَفُوهُ يُخَاسِبْكُمْ بِهِ اللَّهُ. [٢٨٤:٢]
٢. يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُغْنِبْ أَقْدَامَكُمْ. [٧:٤٧]
٣. مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ. [٣:٦٥]
٤. مَنْ لَبَسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبِسَهُ فِي الْآخِرَةِ [الحديث]
٥. إِذَا نَوَيْتَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ. [٩:٦٣]
٦. مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا [٧١:٣٣]
٧. رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يَرْحَمْكُمْ وَإِنْ يَشَأْ يُعَذِّبْكُمْ. [٥٤:١٧]

٨. فَادْكُرُونِي اَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ (تَكْفُرُونِي). [١٥٢:٢]
 ٩. اِرْهَدْ فِي الدُّنْيَا يُجِبْكَ اللَّهُ وَارْهَدْ قِيمًا عِنْدَ النَّاسِ يُجِبْكَ النَّاسُ.
 [ابن ماجة]

١٠. يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا
 يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا
 مِنْكُمْ. [١١:٥٨]

Vocabulary

Text:

صَادَقَ	to befriend	تَخَلَّقَ	to acquire a
مَهْمَا	whatever		habit/virtue
أَيَّانَ	when, whenever	كَيْفَمَا	as
مَجْرَى	passage	حَيْثُمَا	wherever, however
(س) مَرَضَ	to be sick	أَيْنَمَا	wherever
أَنَّى	wherever	إِنْ	if
مَلْعَبٌ	play ground	(كَرِيمٌ. س) كَرَامٌ	noble person
عَامَلَ	to behave	(ض) جَدَّ	to work hard
(ف) خَشَعَ	to soften,	نَجَاحٌ	success
	be submissive	خَلِيفٌ	companion
(ن) فَاتَ	to miss	إِخْتَرَقَ	to burn
كَاسَبَ	to take account of	أَطَاعَ	to obey
قَرِيبٌ	companion	بِئْسَ	how bad!
أَضَاءَ	to lighten	رَاحَةً	ease
كَوْكَبٌ	star	(ن) جَنَّ	to cover
(ض) مَلَكَ	to control		

Exercises:

- a. فِي السِّرِّ secretly to recompense,
 إِسْتَرَاحَ to rest reward
 (صُحُفٌ) newspaper, إِزْدَحَمَ to be crowded
 book (س) فَشِلَ to fail

	(س) نَدِمَ	to be sorry	أَتَى بِهِ	to come with, bring
	تَطَوَّعَ	to do superero- gatory act	فَرَاغَ	leisure time
	أَخْلَفَ	to replace	(شَابٌ. s. شَبَابٌ)	young men
	صَدَّقَ	call, or regard (s.o.)	(ن) تَلَا	to recite
		true.	اسْتَكْبَرَ	to feel proud
b.	مَلَامَ	blame, rebuke	(ن) عَمَّ	to become
	تَوَاضَعَ	to be humble		common
	رُخَاءَ	prosperity	أَذْرَكَ	to catch, get
c.	to profit	(ف) نَفَعَ	to disappear	إِنْكَشَفَ
	to catch	أَذْرَكَ	busy	مَشْغُولٌ
d.	أُفْدَى	to show, bring to notice, expose	(ن) فَازَ	to win, succeed
	أَخْفَى	to hide	فَوُزَ	success
	الْحَرِيرَ	silk	عَذَّبَ	to punish
	إِخْتَسَبَ	to think, guess, imagine	(ف) زَهَدَ	to abstain, renounce
	(ن) نَشَرَ	to rise up, recalcitrate	تَفَسَّحَ	to make room, to become wide
			(ك) فَسَّحَ	to become wide, make room for.

Review Exercises-VII

a. Fill in the blanks putting words given below in proper forms:

١. — شَهْرَ رَمَضَانَ فِي مَكَّةَ ٧. مَتَى تَحْسُنُ أَخْلَاقَكَ —
المُكْرَمَةِ. أَصْدِقَاءُكَ.

٢. الْحُجَّاجُ وَالْمُعْتَمِرُونَ — ٨. إِذَا وَجَدْتَ الْمَرِيضَ نَائِمًا
بِالْكُفَّةِ. فَلَا —.

٣. لَا — السَّيَّارَةَ بِسُرْعَةٍ دَاخِلَ ٩. لَوْ تَتَّجِدُ الشُّعُوبُ فَقَدْ —
الْمَدِينَةَ. مَا قُرَيْدُ.

٤. الثَّلُوجُ — بَعْدَ طُلُوعِ الشَّمْسِ. ١٠. مَهْمَا يَكُنِ الظُّرُوفُ —
الْكَذِبِ.

٥. — الطَّائِرَةُ فِي الْجَوِّ. ١١. إِذَا نَزَلَ الْمَطَرُ — الزَّرْعُ.

٦. — أَنْ تُحَافِظَ عَلَى صِحَّتِكَ. ١٢. حَيْثُمَا تَذْهَبُ — صَدِيقًا.

Words: إِزْدَادٌ، نَالَ، طَافَ، ذَابَ، وَجَبَ، لَنْ، وَجَدَ، نَبَأَ، سَاقَى،

أَيَقَظَ، قَضَى، دَارَ

b. Put signs:

١. مَنْ يَتَّقِ اللَّهَ يَفْزَ بِرِضَاهِ. ٦. مَنْ لَمْ يَنْدَ عَنْ حَوْضِهِ يَهْدَمْ.

٢. مَتَى تَتَقَدَّمُ الصَّنَاعَةُ يَنْتَشِرُ ٧. زَرَّ غَبًا تَزْدَدُ حَبًّا. [الحديث]

الرِّخَاءِ. ٨. لَا تَدْنِ مِنَ الشَّرِّ تَسْلَمْ.

٣. أَيْنَ تَجِدُ الْخَيْرَ تَرْغَبُ ٩. أَيْ كِتَابٍ تَقْرَأُ تَسْتَفِدُ.

فِي عَمَلِهِ. ١٠. مَهْمَا تَفْعَلُ تَسْأَلُ عَنْهُ.

٤. مَا وَقَى بِهِ الْمَرْءَ عَرْضَهُ ١١. كَيْفَمَا تَكُنْ يَكُنْ أَبْنَاؤُكَ.

فَهُوَ لَهُ صِدْقَةٌ. [الحديث] ١٢. مَنْ أَرْضَى سُلْطَانًا جَائِرًا

٥. مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ أَسْخَطَ رَبًّا قَادِرًا.

وَأَلْهَى. [الحديث]

c. Translate into Arabic.

1. If you do not obey my orders you will not get my love.

2. What you want you will get

3. When you see Sa'd ask him about the time of departure.

4. He who is killed in defence of his property is a martyr.

5. Wherever there is peace people will live happily.

6. Whoever begs you give him from your money.

7. Do not increase the speed of the car.

8. The winners among the girls will get prize.

9. I lead a campaign against illiteracy.

10. Two foreigners are walking on the streets of the city.

d. Translate this surah from the Quran :

وَاللَّيْلِ إِذَا يَغْشَى . وَالنَّهَارِ إِذَا تَجَلَّى . وَمَا خَلَقَ الذَّكَرَ
وَالْأُنثَى . إِنَّ سَعْيَكُمْ لَشَتَّى . فَأَمَّا مَنْ أَعْطَى وَاتَّقَى . وَصَدَّقَ
بِالْحُسْنَى . فَسَنِيَرُهُ لِلْيُسْرَى . أَمَّا مَنْ بَخِلَ وَاسْتَغْنَى .
وَكَذَّبَ بِالْحُسْنَى . فَسَنِيَرُهُ لِلْعُسْرَى . وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا
تَرَدَّى . إِنَّ عَلَيْنَا لَلْهُدَى . وَإِنَّ لَنَا لَلْآخِزَةَ وَالْأُولَى . فَأَنْذَرْتُكُمْ
نَارًا تَلَظَّى . لَا يَصْلَاهَا إِلَّا الْأَشْقَى . الَّذِي كَذَّبَ وَتَوَلَّى .
وَسَيُجَنَّبُهَا الْأَتَقَى . الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى . وَمَا لِأَخِي عَنْدَهُ
مِنْ نِعْمَةٍ جُزْئِي . إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى . وَلَسَوْفَ
يَرْضَى . [٢١:٩٢]

e. Read and translate these hadiths:

١. قال رسول الله (ص): من أطاعني فقد أطاع الله ، ومن عصاني فقد عصى الله ، ومن يطع الأمير فقد أطاعني ومن يعص الأمير فقد عصاني. [متفق عليه]

٢. قال رسول الله (ص): لأن يأخذ أحدكم أحبله ثم يأتي الجبل فيأتي بحزمة من حطب على ظهره فيبيعها فيكف الله بها وجهه خير له من أن يسأل الناس ، أعطوه أو منعوه. [البخارى]

٣. قال رسول الله (ص): لما وقعت بنو إسرائيل في المعاصي نهتهم علماءهم فلم ينتهوا ، فجالسوهم في مجالسهم واكلوهم وشاربوهم فضرب الله قلوب بعضهم ببعض ، ولعنهم على لسان داود وعيسى ابن مريم. ذلك بما عصوا وكانوا يعتدون. فجلس رسول الله (ص) وكان متكئا فقال: لا والذي نفسي بيده حتى تأطروهم على الحق أطرا. [الترمذى]

f. Translate these passages:

١. لَمَّا أُحْتَضِرَ نُو الْإِصْبَعِ دَعَا ابْنَهُ أَسِيداً فَقَالَ لَهُ : يَا بُنَيَّ إِنِّي مُوصِيكَ بِمَا إِنْ خَوَّلْتَهُ بَلَغْتَ مِنْ قَوْمِكَ مَا بَلَغْتَهُ فَأَحْفَظْ عَنِّي : أَلِنْ جَانِبَكَ لِقَوْمِكَ يُجِبُّوكَ : وَتَوَاضَعْ لَهُمْ يَرْفَعُوكَ ، وَابْسُطْ لَهُمْ

وَجْهَكَ يُطِيعُوكَ ، وَلَا تَسْتَأْذِرُ عَلَيْهِمْ بِشَيْءٍ يُسَوِّدُوكَ . وَأَكْرِمْ صِغَارَهُمْ كَمَا تَكْرِمُ كِبَارَهُمْ يُكْرِمَكَ كِبَارُهُمْ . وَيَكْبُرْ عَلَى مَوْلَاتِكَ صِغَارُهُمْ ، وَاسْمَعْ بِمَا لَكَ ، وَأَحْمِ حُرِّمَكَ وَأَعِزُّ جَارَكَ ، وَأَعِزُّ مَنْ اسْتَعَانَ بِكَ ، وَأَكْرِمْ ضَيْفَكَ ، وَاسْرِعِ النُّهْضَةَ فِي الصُّرُخِ فَإِنَّ لَكَ أَجْلاً لَا يَغْدُوكَ ، وَضُرٌّ وَجْهَكَ عَنْ مَسْأَلَةِ أَحَدٍ شَيْئاً فَبِذَلِكَ يَتِمُّ سُودُّكَ . [قصص الغرب ١ : ٤٦]

٢. حُطْبَةُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بَعْدَ النَّبِيعَةِ :

أَيُّهَا النَّاسُ : إِنِّي قَدْ وُلِّيتُ عَلَيْكُمْ وَلَسْتُ بِخَيْرِكُمْ فَإِنْ رَأَيْتُمُونِي عَلَى حَقٍّ فَأَعِينُونِي ، وَإِنْ رَأَيْتُمُونِي عَلَى بَاطِلٍ فَسَدِّدُونِي . أَطِيعُونِي مَا أَمَرْتُ اللَّهُ فِيكُمْ ، فَإِذَا عَصَيْتُهُ فَلَا طَاعَةَ لِي عَلَيْكُمْ . أَلَا إِنَّ أَقْوَامَكُمْ عِنْدِي الضَّعِيفُ حَتَّى آخِذَ الْحَقِّ لَهُ ، وَأَضْعَفُكُمْ عِنْدِي الْقَوِيُّ حَتَّى آخِذَ الْحَقِّ مِنْهُ . أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ . [جَمَهْرَةُ حُطَبِ الْغَرْبِ : ١ : ٦٧]

Vocabulary

- | | | | | |
|----|-----------------------|---------------------|------------|---------------------|
| a. | (ن) ذَابَ | to melt | حَافَظَ | to guard, save |
| | دَاخِلٌ | inside | إِزْدَادَ | to increase |
| | (ظُرُوفَ) (ظُرْفَ s.) | circumstances | مُعْتَمِرٌ | who does Umrah |
| b. | رَخَاءٌ | prosperity, comfort | اسْتَفَادَ | to profit from |
| | صَنَاعَةٌ | industry | (ن) دَاذَ | to guard, defend |
| | عَرَضٌ | honour | خَوْضٌ | tank |
| | أَنْتَشَرَ | to spread | غَبَاً | after intervals |
| | أَرْضَى | to please | (ن) دَنَا | to go near |
| | (ض) كَفَى | to suffice | أَسْخَطَ | to displease, make |
| | أَلْهَى | to distract, amuse | | angry |
| c. | to lead | (ن) قَادَ | campaign | حَمَلَةٌ |
| | departure | مُغَادَرَةٌ | illiteracy | أُمِّيَّةٌ |
| | in defence of | دُونِ | | |
| d. | (س) غَشَى | to conceal, cover | نَجَلَى | to shine, appear in |
| | شَتَّى | diverse | | glory |
| | الْحُسْنَى | the best way/thing | يُسْرَى | bliss, felicity |

عُسْرَى	misery	تَرَدَّى	to fall headlong
أَنْذَرَ	to warn	تَلَطَّى	to blaze
(س) صَلَّى	to go near, enter	أَشَقَّى	unfortunate
جَنَّبَ	to avoid, shun	إِبتَغَى	to desire, seek
الذَّكَرَ	male	الأنثى	female
e. (ض) عَصَى	to disobey, defy	إِعتَدَى	to wrong,
مَدَّكَ	reclining		transgress
(ن) أَطَرَ	to bend	(أَحْبَلَ) حَبْلٌ	rope, cord
خَطَبَ	firewood	حُرْمَةٌ	bundle
أَعْطَى	to give	اسْتَعْنَى	to feel self-sufficient
وَأَكَلَ	to eat together	(ن) كَفَّ	to check, stop,
شَارَبَ	to drink together	اتَّقَى	more pious
f. أُخْتُضِرَ	was dying	(ض) حَمَى	to guard, protect
أَوْصَى	to advise	أَعَزَّ	to honour
أَلَانَ جَانِبَهُ	to be humble	نَهَضَةٌ	progress, awakening
تَوَاضَعَ	to be humble	(صُفُورٌ) صِفَارٌ	younger people
بَسَطَ وَجْهَهُ	to meet with a cheerful face	أَجَلٌ	time, period, death
		إِسْتَأْذَرَ	to appropriate,
(ن) عَذَا	to miss, pass by		monopolize
(ن) صَانَ	to protect, save	مَسْأَلَةٌ	begging, question
سَوَّدَ	to make one leader	سُوِّدَ	leadership, rise
بَيْعَةٌ	pledge	(س) كَبِرَ	to grow up, grow old
مَوَدَّةٌ	love, affection	سَدَّدَ	to correct
(ف) سَمَخَ (ب)	to give, part with	أَلْأَقْوَى	strongest
(حُرْمٌ) حَرِيمٌ	women of the family, wife, something sacred, مَا	الصَّرِيخِ	call for help
		أَضْعَفَ	weakest
(كَبِيرٌ s.) كِبَارَ	elderly people	مَّا	so long as
		أَعَانَ	to help

Test Paper II

1. Write the active perfect of (ض) وَغَى , (ن) صَدَّ
2. Write the active imperfect of (ض) وَعَدَ , (ن) جَالَ
3. Write the positive imperative of (ف) وَهَبَ , (ن) زَارَ
4. Write the negative imperative of (ن) آذَى , (ف) أَخْرَجَ
5. Write the active participle of (ن) صَامَ , اسْتَقَامَ , اهْتَدَى , تَبَايَنَ (ض) فَرَّ
6. Write the passive participle of (ن) رَجَا , نَادَى , أَبَاخَ
7. Point out the *maf'ul mutlaq*, *maf'ul lahu*, *hāl*, *tamyiz* and simple object (*maf'ul bi hi*) in the following:

١. لَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ. [٣١:١٧]
٢. وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا. [١٧:٧١]
٣. اكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا. [حديث]
٤. إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَذَاعِيًا إِلَى اللَّهِ. [٤٦:٣٢]
٥. رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا. [٧:٤٠]
٦. لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا. [٢٤:٧٨]
٧. قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا. [٢٠:٧٢]
٨. ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا. [١٨:٧١]

8. Put signs on the following sentences:

١. أفضل الخلال حفظ اللسان. ٨. تنظر الجارية إلى الكلب خائفة.
 ٢. الطائرة أسرع من القطار. ٩. جاءني سعيد وخادمه معه.
 ٣. قابلنا شابا حسن الوجه. ١٠. الكاتم سر إخوانه محبوب.
 ٤. تكلم الرجل الكثير العلم. ١١. ما تزرع تحصد.
 ٥. هذا وطن كريم أبناؤه. ١٢. إن ظلمت فسوف تحاسب.
 ٦. كانت غزوة بدر في رمضان. ١٣. لا تنزل البحر تأمن الغرق.
 ٧. ارحموا من في الأرض. ١٤. لولا رحمة الله علينا لهلكنا.
- يرحمكم من في السماء. [حديث]

9. Translate into English:

١. التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ. [حديث]
٢. أَيْنَمَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا. [٨٣:٢]

٣. لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. [حديث]
٤. الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي. [٣:٥]
٥. خَيْرُ النَّاسِ مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ. [حديث]
٦. أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ. [٥٩:٤]
٧. مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا. [٢٦٩:٢]
٨. إِنْ تَخَفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْذَرُوهُ يَعْلمَهُ اللَّهُ. [٢٩:٣]
٩. آتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ. [٢٦:١٧]
١٠. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ. [٢٦:٢٤]

10. Translate into Arabic:

1. The cold today is more than it was yesterday.
2. What is your obligation towards your brother?
3. The mother is more loving to the child than the father.
4. This is the man who narrates interesting stories.
5. Who is more powerful and more rich than you?
6. The best of all virtues is truth.
7. He who sows good reaps thanks.
8. He stood at the door to welcome the guests.
9. All of you are from Adam and Adam was from dust.
10. Umar was the greatest righteous caliph after Abu Bakr.

11. Translate the following passage into English:

دَخَلَ الْحَسَنُ وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُمَا الْمَسْجِدَ فَوَجَدَا رَجُلًا شَيْخًا يَتَوَضَّأُ فَلَا يُحْسِنُ الْوُضُوءَ وَيُصَلِّيُ فَلَا يُجِيدُ الصَّلَاةَ. وَأَرَادَا أَنْ يَرْشِدَاهُ إِلَى الطَّرِيقَةِ الْمُثَلَّى فِي الْوُضُوءِ وَفِي الصَّلَاةِ.

وَلَكِنَّهُمَا خَشْيَا أَنْ يُشْعِرَاهُ بِجَهْلِهِ، وَيَخْشِيا كِبَرِيَاءَهُ. وَاتَّفَقَا عَلَى رَأْيٍ فَقَرُبَا مِنَ الرَّجُلِ، وَقَالَ كُلُّ مِنْهُمَا لِأَخِيهِ: إِنَّهُ أَكْمَلُ وَضُوءٍ أَوْ أَقْوَمُ صَلَاةً، ثُمَّ احْتَكَمَا إِلَى الرَّجُلِ. وَقَامَ كُلُّ مِنْهُمَا فَتَوَضَّأَ وَأَسْبَغَ الْوُضُوءَ وَصَلَّى فَخَشَعَ فِي صَلَاتِهِ. فَلَمَّا رَأَى الرَّجُلُ وَضُوءَهُمَا رَجَعَ إِلَى نَفْسِهِ، وَأَذْرَكَ مَا كَانَ يَقَعُ فِيهِ مِنْ خَطَأٍ فَقَالَ لَهُمَا: أَحْسَنْتُمَا فِي وَضُوءِكُمَا وَفِي صَلَاتِكُمَا، كَمَا أَحْسَنْتُمَا فِي إِرْشَائِكُمَا. فَبَارَكَ اللَّهُ فِيكُمَا.

Vocabulary

[Some of the words that may not have occurred in the lessons]

تَبَايَنَ	to be different	(ن) جَال	to wander about
إِمْلَاقٌ	poverty	أَكْمَلَ	more perfect
تَوَضَّاءَ	to make	إِجْتَبَى	to pick
	ablution	(ن) ذَاقَ	to taste
كِبْرِيَاءَ	self respect,	أَقْوَمُ	better performer
	pride	أَجَاءَ	to do well
سَدِيدٌ	right, correct	الْمُثْلَى	ideal
أَرْشَدَ	to guide	أَشْعَرَ	to remind
إِحْتَكَمَ	to seek judgment	(ض) خَدَشَ	to hurt
بَارَكَ	to bless	أَتَمَّ	to complete
أَسْبَغَ	to do well	أَكْمَلَ	to perfect
أَصْلَحَ	to reform,		
	make right		

LESSON TWENTY NINE

Some Auxiliary and Irregular Verbs

1. Verbs Indicating Beginning (أَفْعَالُ الشُّرُوعِ)

To indicate the beginning of an action a number of words are used in Arabic as auxiliary to the main verb. For example:

شَرَعَ الرَّئِيسُ يُخَاطِبُ	The president began to address.
بَدَأَ الزَّرْعُ يَنْمُو	The crop began to grow.
أَنْشَأَتِ السَّمَاءُ تُمْطِرُ	The sky started raining.
أَخَذَ الرَّجُلَانِ يَقْتَتِلَانِ	The two men began fighting.
جَعَلَ الْكُهْرِبَائِيُّ يُصْلِحُ الْمُكَيِّفَ	The electrician started repairing the air-conditioner.
قَامَ الرَّسُولُ يَدْعُو إِلَى الْحَقِّ	The apostle started calling people to truth.
أَقْبَلَ الْمُنْدُوبُونَ يَجْتَمِعُونَ فِي الْقَاعَةِ	The delegates have started gathering in the hall.
طَفِقَتِ الْبَنَاتُ يَتَعَلَّمْنَ الطَّبَّ	Girls have started learning medicine.

Other words that are used for this purpose are: هَبَّ , عَلِقَ , هَلْهَلَ. The last word is a quadriliteral verb, which is treated in Lesson 35.

2. Verbs Indicating Nearness of Action (أَفْعَالُ الْمُقَارَبَةِ)

Four words are used for this purpose: كَرَبَ , أَوْشَكَ , كَادَ , قَرُبَ. For example:

كَادَ الْقَمَرُ يَطْلُعُ	The moon was about to rise.
تَكَادَ الشَّمْسُ أَنْ تَغِيبَ	The sun is about to set.
قَرُبَ الزَّادُ يَنْقُذُ	The provision was about to finish.
كَرَبَ الْمَطَرُ يَنْزِلُ	The rain was about to fall.

أَوْشَكْتَ السُّحُبُ أَنْ
تَنْكَشِفَ The clouds are about to
disappear.

يُوشِكُ الرَّجُلُ أَنْ يَمُوتَ
جُوعًا The man is about to die of
hunger.

Usually كَانَتْ and قَرَبَ and كَرَبَ are used without the conjunction أَنْ; but you have the choice to use أَنْ. In the case of أَوْشَكَ , however, you must use أَنْ.

3. Verbs Expressing Hope (أَفْعَالُ الرَّجَاءِ)

There are also three words that are used for expressing hope or expectation: عَسَى , خَرَى , إِخْلَوَقَ. For example:

عَسَى خَالِدٌ أَنْ يُوَفَّقَ I hope Khalid shall be on the right.
جَرَبَتِ الْمَوَدَّةُ أَنْ تَدْوِمَ Love should last for long.
إِخْلَوَقَ الْخُمَى أَنْ تُفَارِقَ Hopefully, fever may leave the
الْمَرِيضَ patient.

These words are used along with the conjunction أَنْ. This is a must with خَرَى and إِخْلَوَقَ. However, in the case of عَسَى you have the option to drop it. You can say, for example, عَسَى خَالِدٌ يُوَفَّقُ; but this is not the usual practice.

Order of the Words:

Note the order of the words in all the three kind of sentences above. The auxiliary verb comes first, the subject comes next, the main verb takes the third place when you do not have the conjunction أَنْ, otherwise it comes after that.

4. Verbs for Praise and Condemnation

(أَفْعَالُ الْمَدْحِ وَالذَّمِّ)

نِعِمَّ and حَبَّذَا are used for praise, and بُئِسَ and لَعَنَّا are used for condemnation. For example:

a. نِعِمَّ

1. نِعِمَّ الْخُلُقُ الصَّدُوقُ What a good virtue is
truthfulness!
2. نِعِمَّتْ أُمُّ الْمُؤْمِنِينَ
عَائِشَةُ How good the Mother of
Muslims was Aishah!
3. نِعِمَّ صَدِيقًا الْكِتَابُ What a good companion is the
book!

4. نِعَمَ مَا يُقَاتَلُ فِيهِ الْحَقُّ

What a good (cause) to be fought for is truth!

b. بَيْسَ

1. بَيْسَ الْخُلُقِ الْكَذِبُ

What a vice is lying!

2. بَيْسَ مَصِيرِ الْفُجَّارِ النَّارُ

What a bad home for the wicked is Hell!

3. بَيْسَ شَرَابِ الْخَمْرِ

What a bad drink is wine!

4. بَيْسَ مَا يَتَّصِفُ بِهِ الْمَرْءُ
النَّفَاقُ

What a bad thing a person may have is hypocrisy!

c. حَبْدًا

1. حَبْدًا الْقَنَاعَةُ مَعَ الْجِدِّ

How lovely is contentment along with hard work!

2. لَا حَبْدًا جُلَسَاءُ الشُّوْرِ

How bad are the companions of evil!

3. يَا حَبْدًا يَوْمٌ يَقُومُ فِيهِ
الْعَدْلُ

How nice would be the day when justice will be established.

We have said that نِعَمَ , بَيْسَ and حَبْدًا function as verbs. نِعَمَ and بَيْسَ may become نِعِمْتُ and بَيْسْتُ for feminine subjects; but حَبْدًا and the negative لَا حَبْدًا are used for both masculine and feminine subjects. Note the following rules about the use of نِعَمَ and بَيْسَ.

1. They are followed by a subject which is
 1. a noun with the definite article (first sentences).
 2. or a construct with a genitive having the definite article (second sentences).
 3. or an indefinite noun acting as *tamyīz* of a hidden pronoun (third sentences).
 4. or a clause beginning with the relative pronoun مَا (fourth sentences).
2. The person or the thing which is praised or condemned follows the subject. In the first group of sentences, for example, it is الْحَقُّ and الْكَذِبُ , الْفُجَّارُ , الْخَمْرُ , الْفُجَّارُ . And it has to be *marfū'*.

3. You may change the order of the nouns and say, for example:

عَائِشَةُ نِعِمَّتٌ أُمُّ الْمُؤْمِنِينَ or الصَّدُوقُ نِعَمَ الْخُلُقِ
or الْيَقَافُ نِيسٌ مَا يَتَّصِفُ بِهِ الْمَرْءُ

In case of حَبْدًا, the grammatical subject is the object of praise or condemnation.

5. Verbs for Exclamation (فِعْلًا التَّعْجِبِ)

There are two patterns on which exclamatory verbs are formed: مَا أَفْعَلُ and أَفْعُلُ بِهِ. For example:

- | | |
|---|---|
| a. أَسْرِعَ بِالْقِطَارِ or مَا أَسْرَعَ الْقِطَارُ | How fast the train! |
| أَجْمَلَ بِالْحَدِيقَةِ or مَا أَجْمَلَ الْحَدِيقَةَ | How beautiful the garden! |
| b. مَا أَعْظَمَ تَقَدُّمَ الصَّنَاعَةِ بِالْهِنْدِ | What a development of industry in India! |
| أَعْظَمَ تَقَدُّمَ الصَّنَاعَةِ بِالْهِنْدِ or مَا أَشَدَّ حُمْرَةَ الْوَرْدَةِ | How red the rose! |
| or أَشَدَّ بِحُمْرَةِ الْوَرْدَةِ | |
| مَا أَضْعَبَ كَوْنُ الدَّوَاءِ مُرًّا or أَضْعَبُ بِكَوْنِ الدَّوَاءِ مُرًّا | What a bitter medicine! |
| c. مَا أَنْفَعَ أَنْ يُبْدَلَ الْمَالُ فِي الْخَيْرِ | How profitable the spending of money in a good cause! |
| or أَنْفَعُ بِأَنْ يُبْدَلَ الْمَالُ فِي الْخَيْرِ | |

Note the following rules:

1. The verb which is to be used on the pattern of مَا أَفْعَلُ or أَفْعُلُ بِهِ has to be (a) a three-lettered simple verb, (b) strong, (c) positive, (d) active, (e) declinable, and (f) which does not have its adjective on the pattern of أَفْعَلُ, and (g) can admit of degrees. All these conditions are fulfilled in the case of the first group of sentences.
2. In case any of these conditions is not fulfilled, any suitable auxiliary verb may be used on such patterns as أَشَدُّ, أَضْعَبُ, أَكْثَرُ, أَجْزَلُ, etc. along with the noun of the main verb. This is illustrated in the sentences of category (b) where the main verb is not simple but derived (تَقَدَّمَ, إِحْمَرَّ), or not strong but weak (كَوْنُ).
3. The same device is used in case the verb is passive or negative

(see sentences of category c).

6. Non-verbs Acting as Verbs (أَسْمَاءُ الْفِعْلِ)

Look at these sentences:

- | | | |
|----|---|---|
| a. | هَيْهَاتَ أَنْ يَنْجَحَ الْكُسُولُ
أَنْ لِلْغَافِلِ عَنِ الْآخِرَةِ
وَيْكَ مَا هَذَا؟
صَهْ إِذَا تَكَلَّمَ غَيْرُكَ. | The idle is far from succeeding.
Fie upon the one that does not
care for the next life.
Pity on you! what is this!
Be silent when someone other than
you speaks. |
| b. | إِلَيْكَ عَنِّي.
خُذْ الْكِتَابَ.
رُؤْيُكَ إِذَا سِيرْتَ. | You go away from me.
Take the book.
Walk slowly when you walk. |
| c. | خُذْ يَا وَلَدُ.
سَمِعِ النَّصِيحَ.
دَفَعْ عَنِ الشَّرَفِ. | Take care, boy!
Listen to the advice.
Defend the honour. |

Mark the following points:

1. The words of the first category give the sense of a verb, perfect, imperfect or imperative, but they do not behave like a verb.
 2. The words of the second category are originally preposition, or adverb (*zarf*) or infinitive (*maṣdar*). They give the sense of an imperative.
 3. The words of the third category are derived from a three-lettered verb, strong and declinable. They are formed on the pattern of فَعَال and act as imperatives.
- ## 7. Summary of the Grammar
1. Verbs indicating beginning introduce the sentence, then you have the subject, and lastly the main verb.
 2. The same is true of the verbs of nearness. Of them كَانَ and قَرِبَ are usually used without the conjunction أَنْ, though you can use it. In case of أَوْشَكَ, however, you must use أَنْ.
 3. The order of the words in sentences that have a verb of hope is also the same. But you have to use the conjunction أَنْ, except

- in the case of عَسَى where it is not compulsory.
4. يَنْمُ and يَنْسُ are used for praise and condemnation respectively. They are followed by a subject which is either (1) a noun with definite article, or (2) a construct with a genitive having definite article; or (3) an indefinite noun acting as *tamyīz*, or (4) a clause beginning with a relative pronoun. The thing or person which is praised or condemned follows the subject and is *marfū'*. In case of حَبَّذا or لَا حَبَّذا, the grammatical subject is the object praised or condemned.
 5. Exclamatory verbs are formed on two patterns of مَا أَفْعَلُ and بِهِ أَفْعَلُ with the conditions mentioned in the text.
 6. Some words give the sense of a verb, though they are not verbs. Originally they may be prepositions, adverbs, or infinitives, or they may be formed from a three-lettered strong verb on the pattern of فَعَال.

Exercises 29

a. Translate the following into English.

١. (الف) هَبَّ الْجَيْشُ يُقَابِلُ الْأَعْدَاءَ ٤ - شَرَعَ الْجُنُودُ يُدَافِعُونَ عَنْ وَطَنِهِمْ
٢. بَدَأَ خَالِدٌ يَكْتُبُ مَقَالَهُ ٥ - أُنْشِأَ الْمَطَرُ يَنْزِلُ مِنَ السَّمَاءِ
٣. أَخَذْتُ سَعَادَ تَسْتَمِعُ إِلَى ٦ - طَفِقَ الْوُزَرَاءُ يُغَادِرُونَ قَاعَةَ نَشْرِةِ الْأَخْبَارِ
٧. (ب) كَادَ الْهَوَى يُغْمَى الْبَصَرَ ١١ - كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا [الحديث]
٨. قَرَّبَ الْقَلْبُ يَذُوبُ مِنَ الْحُرْنِ ١٢ - مَنْ يَخْوَ لَأَخِيهِ حُفْرَةً
٩. أَوْشَكَ الْمَنْزِلُ أَنْ يَتِمَّ بِنَاوُهُ ١٥ - يُوشِكُ أَنْ يَقَعَ فِيهَا
١٠. كَرِهْتُ الْأُزْمَةَ أَنْ تَنْتَهِيَ ١٥ - اِخْلُوقِ الْعِلْمَ أَنْ يُبَدِّدَ الظَّلَامَ
١١. (ج) عَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَرْجِ ١٥ - اِخْلُوقِ الْعِلْمَ أَنْ يُبَدِّدَ الظَّلَامَ
١٢. حَزَى الْحَقُّ أَنْ يَظْهَرَ عَلَى الْعَقْلِ ١٦ - هَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ [٢٢:٤٧]
١٣. (د) يَنْمُ مَا تَفْعَلُ الْخَيْرُ ١٧ - سَاءَتْ تِجَارَةُ الْخِيَانَةِ ١٨

١٩. بئس الخلق الإهمال. ٢٠. حبذا دار الصالحين الجنة.
 (هـ) ٢١. ما أفرغ زلزلة الأرض. ٢٢. أجمل بكون الطالب مجتهداً.
 ٢٣. أعظم بحرمة الجار. ٢٤. ما أقطع أن يؤخذ البرئ.
 (و) ٢٥. وراءك يا سائئ! ٢٦. إليكم هذه الأخبار.
 ٢٧. وآه لما أصابني. ٢٨. وئى للوالى الذى لم يؤد واجبه.

b. Put signs:

١. كادت السفينة تغرق. ٩. نعم المستشار العلم ونعم الوزير العقل.
 ٢. كرب الصبح ينبج. ١٠. كان عمر عادلاً فتعم الخليفة.
 ٣. أوشك الوقت أن ينتهى. ١١. بئس مصير الأشرار السجون.
 ٤. بئس ما يقال الكذب. ١٢. أجمل بأن يكون الولد مطيعاً لوالده.
 ٥. عليك نفسك لتهدبها. ١٣. ما أحسن معالجتك لهذه المشكلة.
 ٦. وراءك فإن الطريق مغلق. ١٤. نزال إلى المعركة فإن الانتصار قريب.
 ٧. بئس طالبا من يكذب على زملاءه.
 ٨. عسى المذنب أن يتوب إلى الله.

c. Translate into Arabic.

1. The discussion is going to start.
2. What a bad habit is lying!
3. May God bring in victory.
4. The plain is about to take off
5. What a good friend is Zayd!
6. How beautiful the spring!
7. Sa'd, what a good writer is he.
8. Listen to the advice of your father.
9. Take this pen and sign here.
10. Woe to the young men who do not work.
11. Alas for the one who loses hope.
12. What a good abode for one is Paradise.

d. Read and translate:

١. وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ [٢٧:٣٧]
 ٢. فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ. [١٢١:٢٠]

٣. لَوْلَا أَنْ تَبَيَّنَّاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا. [٧٤:١٧]
 ٤. فَمَا لَهُؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا. [٧٨:٤]
 ٥. عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ. [٢١٦:٢]
 ٦. كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُذْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ. [٧٩:٥]
 ٧. أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ. [١٧٥:٢]
 ٨. لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ. [٢٦:١٨]
 ٩. وَبِكَ أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ. [٨٢:٢٨]
 ١٠. قُلْ هَلُمْ شُهَدَاءَ كُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا. [١٥١:٦]

Vocabulary

Text:

(ف) شَرَعَ	to begin, enact	(س) نَوَدَ	to finish
جَعَلَ..	to begin	حَرَى عَسَى	may be
أَنْشَأَ	to begin, make	إِخْلَوُ لِقَى	may be, to be old
	bring into being	نِعَمَ	what a good
أَقْبَلَ	to begin, come,	بِئْسَ	how bad
	face	مَصِيرٌ	destination, end
(س) طَفِقَ	to begin, continue	مُرٌّ	bitter
(جُلَسَاءُ) جَلِيسٌ	companion	جَدُّ	hard work, serious
(ن) هَبَّ	to begin, move,		work
	get up, arise	يُهْلِلُ هَلْهَلٌ	to begin, delay
(س) عَلِقَ	to begin, stick to	(ض) كَرَبَ	was about to
(س) كَادَ	was about to	أَوْشَكَ	was about to
صَعِبٌ	hard, difficult	هَيْهَاتَ	how preposterous
وَيْ	Ah! woe, pity	أَفَّ	word of contempt

صَهْ	be silent	الْكَسُولُ	lazy
رَوَّيْدَا	slowly	مُكَيِّفٌ	Air conditioner
وَفَّقَ	to bless with success or truth	(ن) قَامَ	to begin

Exercises:

- a. **نَشْرَةُ الْخَبَارِ** news broadcast **الْمَاجِسْتِير** Masters degree
أَعْمَى to make blind **(س) فَزِعَ** to be afraid, scared
(ض) تَمَّ to be complete **(ك) فَطَعَ** to be ugly, hideous
الْأُرْمَةُ ordeal, crisis **(ض) حَفَرَ** to dig
حُفْرَةٌ pit, ditch **فَرَجٌ** opening, ease
(ف) ظَهَرَ (على) to dominate private part
بَدَدَ to dispel **زُلْزَلَةٌ** earthquake
آهِ alas **أَدَّى** to render
- b. **إِنْبَاجٌ** to dawn **الْمُسْتَشَارُ** adviser
هَذَبٌ to discipline **وَرَاءَ** behind
مَعْرَكَةٌ battle, battlefield **مُعَالَجَةٌ** treatment, deal with
إِنْصَارٌ victory **الْمُذْنِبُ** sinner
- c. **habit** **خُلِقَ** to sign **وَقَعَ**
victory **الْفَتْحُ** to lose hope **(ح) يَيْسَ**
spring **الرَّبِيعُ** abode **دَارٌ**
- d. **تَسَاءَلَ** to ask one another **(ض) فَرَشَ** to spread, make bed
سَوْءَةٌ shame, private part **(ض) خَصَفَ** to mend, repair
(ن) رَكَنَ to tilt **تَبَّكَ** to make firm,
حَدِيثٌ speech, word **أَبْدَى** to do openly, show
(س) كَرِهَ to dislike **(ض) قَدَّرَ** to decrease, measure
هَلَمَّ come on with **حَرَّمَ** to prohibit
تَنَاهَى (عن) to avoid

LESSON THIRTY

Case in Apposition and Exception

1. Case in Apposition (الْبَدَل)

Look at the following sentences

- | | | |
|----|---|--|
| a. | <p>حَضَرَ الْأُسْتَاذَ فُوَادُ
فَابَلَّتْ أَخَاكَ خَالِدًا
قَرَأْنَا قَصِيدَةً لِلشَّاعِرِ
الْأَخْطَلِ</p> | <p>Professor Fu'ad has come.
I met your brother, Khalid.
We read an ode of the poet
al-Akhtal.</p> |
| b. | <p>مَضَى اللَّيْلُ نِصْفُهُ
عَالَجَ الطَّبِيبُ الْمَرِيضَ رَأْسَهُ
تَجَوَّلْتُ فِي الْمَدِينَةِ شَوَارِعَهَا
وَأَسْوَاقَهَا</p> | <p>The night, half of it has
passed.
The doctor treated the patient,
his head.
I went round in the city, in its
streets and markets.</p> |
| c. | <p>يُعْجِبُنَا الرَّجُلُ جِلْمُهُ
سَمِعْتُ الطِّفْلَ بُكَاءَهُ
خَافُوا مِنَ الْأَسَدِ وَثُوبِهِ</p> | <p>We admire the man, his
forbearance.
I heard the child, his
weeping.
They were afraid of the lion,
of his attack.</p> |

If you look at the sentences of the category (a), you will see two subjects, الْأُسْتَاذَ and فُوَادُ in the first sentence; two objects, أَخَاكَ and خَالِدًا in the second sentence; and two genitives, الشَّاعِرِ and الْأَخْطَلِ in the third sentence. You will also see that it is the second of the two nouns which is what is really intended; the first noun only acts to introduce the second and can be dropped without harming the meaning of the sentence. You can say: حَضَرَ فُوَادُ , قَابَلْتُ خَالِدًا , قَرَأْنَا قَصِيدَةً لِلْأَخْطَلِ.

The same is true of the nouns in the sentences of the other two categories. The only difference is that whereas the

substitutes in the first category sentences stand for the whole of their nouns, **أَخَاكَ** for **خَالِدًا**, **فُؤَادُ** for **الْأَسْتَاذُ**, in the sentences of the second category they only stand for a part of their nouns, **الرَّيْضُ** for **رَأْسُهُ**, **الْأَلِيلُ** for **نِصْفُهُ**; and in the sentences of the third category, they refer to something or some action connected with the nouns they replace: **جُلْمٌ** is a virtue of **الرَّجُلِ** and **بُكَاءٌ** is an action of **الطِّفْلِ**.

The **بَدَلُ** of the first category is called **بَدَلُ الْكُلِّ**, complete substitute: of the second, **بَدَلُ الْبَعْضِ**, partial substitute: and of the third, **بَدَلُ الْإِشْتِمَالِ**, substitute by implication.

Note also that the two latter substitutes are necessarily joined with a genitive pronoun that refers to the noun which is replaced.

A variety of *badal* is called **بَدَلُ التَّفْصِيلِ**, elaborating substitute, as it elaborates on the noun it replaces. For example:

- a. **الذَّهْرُ يَوْمَانِ: يَوْمٌ لَكَ وَيَوْمٌ عَلَيْكَ** Time has two days: one day for you, and one day against you.
- إِحْتَرِمِ النَّاسَ: غَنِيَّهُمْ وَفَقِيرَهُمْ** Give respect to men, the rich among them as well as the poor.
- مَنْ حَضَرَ الْيَوْمَ: سَعْدٌ أَمْ عَلِيٌّ؟** Who has come today, Sa'ad or Ali?
- مَنْ يَجْتَهِدْ - إِنْ طَالِبٌ وَإِنْ مُوَطَّفٌ - يُوفَّقْ** Whoever works hard, whether a student or an employee, shall be successful.

2. Exception (إِلَّا شِئْنَاءُ)

In Arabic, exception is expressed by means of the following words: **إِلَّا**, **غَيْرُ**, **سِوَى**, **خَلَا**, **عَدَا**, **خَاشَا** and **عَدَا**.

a. **إِلَّا**

Look at these sentences:

1. **جَاءَ الْقَوْمُ إِلَّا نَجِيبًا** People came except Najib.
- الْأَصْدِقَاءُ حَاضِرُونَ إِلَّا عَلِيًّا** Friends are present except Ali.

- أَكَلْتُ الْفَوَاكِهَ إِلَّا اثْنَيْنِ I ate all the fruits except two.
 سَلَّمْتُ عَلَى الْقَادِمِينَ إِلَّا الْأَوَّلَ I greeted (all) the comers except the first one.
2. لَمْ يَصِلِ الضُّيُوفُ إِلَّا خَالِدُ الْخَالِدِ The guests did not arrive except Khalid.
 مَا قَرَأْتُ مِنَ الْكُتُبِ إِلَّا كِتَابًا/كِتَابَ I did not read the books except one.
3. لَا يَعْلَمُ الْغَيْبَ إِلَّا اللَّهُ None knows the unseen except God.
 لَا تُصَاحِبْ إِلَّا الْأَخْيَارَ Don't accompany except the good.
 مَا يُنَالُ الْمَجْدُ إِلَّا بِالْجَدِّ Honour is not attained except by hard work.

The sentences of the first category are marked by two things: one, they are affirmative, and the other, the main noun from which exception is made is mentioned. In such cases the exceptional noun has to be accusative (*manṣūb*).

The sentences of the second category, on the other hand, are negative, and the main noun in them is mentioned. In such cases the exceptional noun may be *manṣūb*, or may carry the sign of the main noun, as if it is a substitute (*badal*) of the latter.

The sentences of the third category are also negative, but their main noun is not mentioned. The exceptional noun in such cases carries the sign it normally deserves in the sentence.

b. سِوَى and غَيْرَ

سِوَى and غَيْرَ act only in a construct combination. The rules that govern the sign of غَيْرَ, are the same as stated earlier in case of the nouns governed by إِلَّا. سِوَى on the other hand is a *mabnī* and acts as such. For example:

1. حَضَرَ الطُّلَابُ غَيْرَ عَلِيٍّ All students other than Ali were present.
 تَفَتَّحَتْ الْأَزْهُارُ سِوَى الْوَرْدَةِ The flowers other than rose were blooming.
2. مَا نَجَحَ أَحَدٌ غَيْرَ فُؤَادٍ No one succeeded other than Fu'ad.
 غَيْرُ فُؤَادٍ

مَا قَبَّلْتُ يَدَي أَحَدٍ غَيْرِ

I did not kiss the hands of any one other than my parents.

وَالِدَيَّ / غَيْرِ وَالِدَيَّ

3. لَمْ يَتَّقِدْ غَيْرُ مَصْبَاحٍ

None other than a lamp was burning.

مَا قَاتَلْنَا غَيْرَ الْمُقَاتِلِينَ

We did not fight other than the belligerents.

لَا تَعْتَمِدْ عَلَى غَيْرِ اللَّهِ

Do not rely on anyone other than God.

c. حَاشَا , عَدَا , خَلَا

These words are used either as verbs or as prepositions. In the former case the exceptional noun which follows them is the object (*maf'ūl*), therefore *manṣūb*; in the latter case, it is governed by the preposition, and therefore *majrūr*.

أَكَلْتُ الْفَوَاكِحَ خَلَا الْعِنَبَ

I ate the fruits except the grapes.

OR

أَكَلْتُ الْفَوَاكِحَ خَلَا الْعِنَبَ

But if instead of *خَلَا* we use *مَا خَلَا*, which is only a verb, the exceptional noun will necessarily be *manṣūb*. For example:

قَطَفْتُ الْأَزْهَارَ مَا خَلَا الْوَرْدَ

I plucked the flowers other than the rose.

What is true of *خَلَا* is true of *عَدَا* and *حَاشَا*: similarly what is true of *مَا خَلَا* is true of *مَا عَدَا*. Usually *مَا* is not used with *حَاشَا*.

d. If the exceptional noun is part of the main noun, the exception is called *muttaṣil*, continuous; but if it is not part of the main noun, the exception is called *munqati'*, discontinuous. All the examples given above are the examples of continuous exception. Examples of discontinuous exception are:

إِحْتَرَقَتِ الدَّارُ إِلَّا الْكُتُبَ

The house burned out, but the books (did not).

مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا

They do not have any knowledge, they only follow conjecture.

اتِّبَاعَ الظَّنِّ. (١٥٧:٤)

The particle *إِلَّا* in such cases may be rendered as but instead of except. The exceptional noun in this case is always *manṣūb*.

7. Summary of the Grammar

1. The *badal* or substitute for a noun is in case of apposition to it, taking the same sign that it has. It may stand for the whole of the latter, or a part of it, or for something connected with it, or it may elaborate on the latter; accordingly it may be called *badal al-kull*, *badal al-ba'd*, *badal al-ishṭimāl* or *badal al-tafsīl*. In case of the second and the third, it is joined with a pronoun which refers to the noun it replaces.
2. The words for exception are: (1) *إِلَّا*, (2) *سِوَى* and *غَيْرَ*, and (3) *خَلَا*, *عَدَا*, *حَاشَا*. The most common one is *إِلَّا*. The exceptional noun that comes after *إِلَّا* is *manṣūb* if (1) the object from which it is excepted is mentioned, and (2) the verb used is positive. In case the object is mentioned but the verb is negative the exceptional noun may be *manṣūb* or may take the sign that it should otherwise take. But when the object is not mentioned and the verb is negative, the exceptional noun has the sign that it should otherwise have.
3. *غَيْرَ* and *سِوَى* are used in construct form, as *مُدَّافٍ* *غَيْرَ* takes the sign that the exceptional noun after *إِلَّا* in different cases noted above takes. *سِوَى* is a *mabnī*, and acts as such.
4. *خَلَا*, *عَدَا*, *حَاشَا* may act as a verb, or as a preposition: in the former case, the exceptional noun will be *manṣūb*, and in the latter *majrūr*. But if *لَا* is added to them they act only as verb, putting the exceptional noun in the accusative (*manṣūb*).

Exercises 30

a. Translate the following into English.

- | | |
|---|---|
| ١. فَحَصَّ الطَّبِيبُ الْمَرْضَى
إِلَّا مَرِيضًا. | ٦. زَارَ سَعْدٌ مَكْتَبَاتِ الْجَامِعَةِ غَيْرَ
مَكْتَبَةِ كَلِّيَّةِ التَّرْبِيَةِ. |
| ٢. مَا وَصَلَ إِلَى نِهَآيَةِ السَّبَاقِ
إِلَّا أَحْضَانٌ. | ٧. إِشْتَرَيْتُ كُتُبَ الْحَدِيثِ سِوَى
السُّنَنِ لِابْنِ مَاجَةَ. |
| ٣. مَا غَابَ الْأَعْضَاءُ مِنَ الْاجْتِمَاعِ
إِلَّا عَضْوًا. | ٨. تَسَلَّمَ الْخُرُجُونَ شَهَادَاتِهِمْ مَا
خَلَا أَحَاكَ طَلَالَ. |
| ٤. لَا نَحْفَظُ إِلَّا قَصِيْدَةً. | ٩. مَا تَكَلَّمَ الْأُسْتَاذُ فَوَازَ إِلَّا مُبْتَسِمًا. |
| ٥. أَجَابَ الطَّالِبُ عَنْ كُلِّ أَسْئَلَةٍ.
حَاشَا سُؤَالَ. | ١٠. جَاءَ بِي رَجُلٌ كَانُوا عِنْدَكَ
إِلَّا رَجُلًا. |

١١. انْقَضَى الصَّيْفُ إِلَّا يَوْمَيْنِ. ١٨. قَرَأْتُ عَنِ الشَّعْرِ اِزْدَهَارِهِ فِي
 ١٢. لَا يَنَالُ الْمَجْدَ غَيْرُ الْمُجْتَهِدِينَ. الْعَصْرِ الْأَمَوِيِّ.
 ١٣. مَا لِي أَيْبَسُ سِوَى هَذَا الْكِتَابِ. ١٩. أَيُّهَا الشَّبَابُ أَنْتُمْ الْحِمَاةُ حِمَاةُ
 ١٤. لَا تُكْرِمُ إِلَّا الصَّادِقَ الْأَمِينُ. الْوَطَنِ.
 ١٥. مَا تَصَدَّقْتُ إِلَّا عَلَى فَقِيرٍ مُضْطَرٍّ. ٢٠. رَأَيْتُ وَالِدِيهِ: أُمَّهُ وَأَبَاهُ.
 ١٦. قَرَأْتُ الْقِصَّةَ يَصِفُهَا فِي لَيْلَةٍ وَاحِدَةٍ. ٢١. كَانَ الطُّوفَانُ فِي زَمَانِ
 ١٧. تُعْجِبُنِي هَذِهِ الْقَرْيَةُ هُدُوها. سَيِّدِ نَارُوحِ.
 ٢٢. اتَّسَعَتِ الدَّوْلَةُ الْإِسْلَامِيَّةُ فِي
 عَهْدِ الْخَلِيفَةِ عُمَرَ بْنِ الْخَطَّابِ.

b. Put signs:

١. تفقد المدير الأقسام الأقسام. ١٠. ليس لى مذهب غير مذهب الحق.
 ٢. فاز التلامذة ما عدا الكسول. ١١. ما أعز المرأة إلا الإسلام.
 ٣. عاد الجنود خلا المشاة. ١٢. يا ولد! احترم أختك فاطمة.
 ٤. استقبل المدير الزائرين. ١٣. شربت كوب العصير نصفه.
 ٥. لا يكسب ثقة الناس إلا غير زائر. ١٤. سرنى الخادم أمانته.
 ٦. ما ارتقى العمران بغير علم. ١٥. الا كل شئ ما خلا الله باطل.
 ٧. إن الله لا يهلك غير المخلص. ١٦. أميرالمومنين على بن أبى طالب
 ٨. ما يقط من تقدم البلاد. آخر الخلفاء الراشدين.
 ٩. لكل داء دواء إلا الموت. ١٧. كانت أم المؤمنين عائشة
 ١٠. لا يائس. ١٨. كان أبو حامد الغزالي من أكبر
 ١١. لكل داء دواء إلا الموت. رجال الدين فى القرن
 ١٢. خامس من الهجرة.

c. Translate into Arabic.

1. Khalid solved all the exercises except one.
2. I read the book except two pages.
3. No tree in the garden bears fruit except one.
4. We do not believe except in one God.
5. The people in the boat got down except the crew.
6. The owner sold the flats except one.
7. All the cars other than his car have stopped.

8. None was late in the meeting except Sa'd.
9. No train arrived on time except one.
10. All travellers other than your brother have returned.
11. The mosque, its minaret has fallen down.
12. I have paid the loan, half of it.
13. We listened to the orator, Ali.
14. I like the garden, its flowers.
15. We offered prayer in the mosque, in its courtyard.
16. The class, only half of it was present.

d. Read and translate:

١. وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ. [٣٤:٢]
٢. وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا. [٥٦:٢٥]
٣. لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا. [٢٨٦:٢]
٤. وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ. [٦٠:١٧]
٥. وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ. [٥٦:١٥]
٦. فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ. [٣٢:١٠]
٧. وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقُّ. [١٧١:٤]
٨. هَلْ يَهْدِيكَ إِلَّا الْقَوْمُ الظَّالِمُونَ. [٤٧:٦]
٩. وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا. [٨٢:٤]
١٠. قُلْ أَغَيْرَ اللَّهِ أَبْغَى رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ. [١٦٤:٦]
١١. رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُيُوتًا بِغَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمَحْرَمِ. [٣٧:١٤]
١٢. مَا أُنْزِلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى إِلَّا تَذْكِرَةً لِمَنْ يَخْشَى. [٣-٢:٢٠]
١٣. وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا. [٥٣:١٩]
١٤. قَالُوا تَعْبُدُوا إِلَهَكُمْ وَإِلَهُ آبَائِكُمْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُهَا وَاحِدًا. [١٣٣:٢]

Vocabulary

Text:

قَصَائِدُ (ode)	بُكَاءُ	weeping
تَجَوَّلَ	تَفَتَّحَ	to blossom,
قَبَّلَ		open up
وَتَوَبَّ	الْمُقَابِلُ	belligerent
إِتَّقَدَ	إِعْتَمَدَ	to rely, trust
	أَلْغَيْبُ	the unseen,
إِخْتَرَقَ		hidden
إِتَّبَعَ	مَا خَلَا، خَلَا	except
اِثْنَانِ	مَا عَدَا، عَدَا	

Exercises:

- a. السَّبَائِقُ race أُنَيْسُ friend
 كَلِيَّةُ التَّرْبِيَةِ college of education أَعْضَاءُ (member, organ)
 اِنْقَضَى to pass الْمَجْدُ dignity
 العَصْرُ الْأُمَوِيُّ Umayyad period خَرِيجُ graduate
 مُبْتَسِمٌ smiling حَمَاةُ (guard, defender)
 اِتَّسَعَ to expand هُدُوءٌ silence
 مُضْطَرٌّ destitute اِرْزَهَرَ to blossom
- b. تَفَقَّدَ to search يَأْسُ pessimist
 مَشَاةُ (s. infantry) دَاءٌ illness
 عَمْرَانٌ civilization أَعَزَّ to honour, glorify
 اِرْتَقَى to develop, progress عَصِيرٌ juice
 (س) قَنِطٌ to lose hope, eminent
 be disappointed بَارِزَةٌ century
 (أَقْسَامٌ) قِسْمٌ department (رُؤَاةٌ) narrator
- c. to solve (ن) حَلٌ to be late تَأَخَّرَ

exercise	تَمَرِينٌ	on time	فِي الْمَوْعِدِ
to bear fruit	أَنْتَمَرَ	minaret	مَنَارَةٌ
crew	مَلَاخُونَ	loan	الْقَرْضُ
to stop	تَوَقَّفَ	courtyard	الصُّحُنْ
d. مُبَشِّرٌ	giver of good tidings	وُسْعٌ	power, ability within reach
أَسْكَنَ	to settle	(س) شَقِيَ	to be miserable
ذُرِّيَّةٌ	progeny, children	الضَّلَالُ	misguidance
تَذَكُّرَةٌ	admonition	(ض) بَغَى	to desire
أَصْرَفَ	to turn someone away	إِذْ	when, behold, because
(أُورِيَّة) وَادِي	valley	رُؤْيَاءُ	dream

LESSON THIRTY ONE

Some Particles-I

1. إِنَّ

In lesson seven you have learned that إِنَّ introduces a nominal sentence, putting the *mubtadā*, which is called its *ism*, in the accusative (*manṣūb*), and the *khavar* in the nominative (*marfū*).

In some cases, it also works as a conjunction ('*ath*'). For instance, it comes after قَالَ or its derivatives and ushers in a noun clause, or it comes after a relative pronoun and brings in an adjective clause. Examples:

a. After قَالَ and its derivatives:

- قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى
الْكَافِرِينَ. (٥٠:٧) They said that indeed God has
forbidden them for the unbelievers.
- لَا تَقُلْ إِنَّ الْعَمَلَ شاقٌّ Don't say that the work is
painful.

b. In the beginning of a relative clause:

- حَضَرَ الَّذِي إِنَّ حُضُورَهُ
يَسُرُّنِي The one whose presence
delights me has come.
- أَقْدَرُ الْوَلِيِّ إِنَّهَا كَرِيمَةُ الْخُلُقِ I appreciate the one who is of
good manners.
- اسْتَمَعْتُ إِلَى الَّذِي إِنَّهُ مُخْلِصٌ I listened to one who is sincere.

2. أَنْ , أَنَّ

أَنْ and its lighter form أَنَّ, both mean 'that' and work as conjunction, but whereas أَنَّ introduces a nominal sentence, أَنْ brings in a verbal sentence.

1. بَلَغَنِي أَنَّكَ مَرِيضٌ It came to my knowledge that
you are sick.
2. عَلِمْتُ أَنَّ الدَّوَاءَ مُفِيدٌ I came to know that the medicine
is effective.

3. أُعْلِنَ أَنَّ الْحُمَى مُنْتَشِرَةٌ. It was announced that fever was spreading.
4. عَجِبْتُ مِنْ أَنَّ الثَّغْلَبَ مُحْتَالٌ. I wondered that the fox is cunning.

Note the function which the clause that **أَنَّ** introduces performs. In the first sentence, it is subject of the active verb (بَلَّغَ) in the principle clause; in the second, the object of the verb (عَلِمْتُ); in the third, the subject of the passive verb (أُعْلِنَ); and in the fourth, the genitive of the preposition (مِنْ).

- أَنَّ
1. أَنْ تَعْمَلَ الْوَأَجِبَ خَيْرٌ لَكَ. That you do the duty is better for you.
2. الْغَيْبَةُ أَنْ تَذْكُرَ أَخَاكَ بِمَا يَكْرَهُ. Back-biting is that you speak of your brother what he dislikes.
3. يُرَجَى أَنْ يُقْبَلَ التَّوْبَةُ. It is hoped that the repentance shall be accepted.
4. أَرْغَبُ فِي أَنْ أَحُجَّ هَذَا الْعَامَ. I like to perform *hajj* this year.

The clause introduced by **أَنْ** in the first sentence is *mubtadā* (خَيْرٌ لَكَ being the *khavar*); in the second, the *khavar* (الْغَيْبَةُ being the *mubtadā*); in the third, the subject of a passive verb (يُرَجَى); and in the fourth, the genitive (*majrūr*) of a preposition (فِي).

3. The Addition of **لَا** to **إِنَّ** and Its Sister Particles

When **إِنَّ**, **أَنَّ**, **لَكِنَّ**, and **لَعَلَّ** introduce a nominal sentence, they put the *mubtadā* in the accusative, which is called their *ism* (see Lesson Seven). But when **لَا** is added to them, they no longer exercise that effect: the *mubtadā* that follows is *marfūʿ* as usual. They may also introduce a verbal sentence. For example:

إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ (٢٦:٦٧) The knowledge is with God alone.

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ (٣٦:١٣) I am commanded to worship God.

وَجَدْتُ أَنَّ صَدَاقَةَ الْجَاهِلِ تَعَبٌ. I have found that the friendship of an ignorant person is boring.

سَتَعْلَمُونَ أَنَّ مَا يُكَافَأُ الْمُجِدُّ مَرْتَبَةٌ. You will know that the diligent is rewarded.

كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ (٦:٨) As if they are driven to death.

لَعَلَّمَا الْأَمَلُ قَرِيبٌ .	May be the expected thing is near.
لَعَلَّمَا اسْتَقَرَّ الدَّرْسُ فِي عَقْلِكَ	Hopefully the lesson has gone down in your mind.
الْحَيَاةُ جَمِيلَةٌ لَكِنَّمَا الْحُرِّيَّةُ أَجْمَلُ	Life is beautiful, but freedom is more beautiful.
عَلِيٌّ لَا يَكْتُبُ الْقِصَصَ لَكِنَّمَا يَقُولُ الشُّعْرَ	Ali does not write stories, but he does compose poetry.

However, in the case of لَيْتَمَا, the noun following it may take or may not take its effect. For example:

لَيْتَمَا الشَّبَابُ رَاجِعٌ	I wish the youth would come
or	
لَيْتَمَا الشَّبَابُ رَاجِعٌ	back.

4. Reduction of the Double *nūn* in إِنَّ , أِنَّ , لَكِنَّ , and كَأَنَّ to Single *nūn*.

In cases like the following the double *nūn* of إِنَّ and its sisters is reduced to the single *nūn*.

1. إِنَّ الْقَمَرَ طَالِعٌ The moon is rising.
 إِنَّ الْجَامِعَةَ لَكَبِيرَةٌ The university is really big.
 إِنَّ الْمُجِدِّدُونَ لَفَائِزُونَ The hardworkers are surely successful.
 إِنَّ وَجَدْنَا أَكْثَرَ هُمْ Most of them, we found rebellious
 لَفَاسِقِينَ (١٠٢:٧) and disobedient.
2. وَجَدْتُكَ أَنْ لَيْسَ لَكَ عُذْرٌ I found that you have no excuse.
 كَأَنَّ لَمْ تَسْمَعْ قَوْلِي As if you did not hear my words.
3. الْكِتَابُ صَغِيرٌ لَكِنْ نَفْعُهُ عَظِيمٌ The book is small but its utility is great.
 الْمَدِينَةُ جَمِيلَةٌ لَكِنْ شَوَارِعُهَا ضَيِّقَةٌ The city is beautiful but its streets are narrow.

Look at the sentences of the first category where إِنَّ is used. You will see, first, that إِنَّ unlike اِنَّ also introduces a verbal sentence (fifth sentence). Secondly, when it introduces a nominal sentence and the *khabar* carries the emphatic *lām*, the *mubtadā* may (2nd sentence) be *manṣūb*, or may be (3rd, 4th

sentences) *marfū'*. But when the *khavar* does not carry the emphatic *lām*, the *mubtadā* must be *manṣūb* (first sentence).

If the *nūn* in the sentences of the second category were doubled they would have read: *كَأَنَّكَ وَجَدْتَ أَنَّهُ لَيْسَ لَكَ عُذْرٌ* and *لَمْ تَسْمَعْ قَوْلِي*, with the pronoun following the particles in the accusative.

The nouns following *لَكِنْ* in the third category sentences show no effect of *لَكِنْ*: as *mubtadā* in the nominal sentence they are *marfū'*. But had we used *لَكِنْ* with double *nūn* they would have been *manṣūb* and would have read *نَفْعُهُ* and *شَوَارِعُهَا*:

i. The Particle *lām* (ل)

The particle *lām* is used in different ways. For example:

- a. as a sister particle of *إِنْ* putting *naṣb* on the imperfect verb that follows (see Lesson 13), e.g.

جَلَسْتُ لِأَسْتَرِيحَ I sat down so that I may have rest.
قُمْتُ لِأَحْيِيكَ I stood up to greet you.

- b. introducing an imperative (see Lesson 13), e.g.

لِيُنْفِقِ ذُو سَعَةٍ مِنْ سَعَتِهِ Let the man of means spend from
 (٧:٦٥) his means.

ثُمَّ لِيَقْضُوا تَفَثَهُمْ (٢٩:٢٢) Then let them complete the rites prescribed.

- c. for emphasis

1. *لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ* (١٣:٥٩) You arouse greater fear in their hearts.

لَيْسَ مَا كَانُوا يَعْمَلُونَ (٦٥:٥) Evil indeed are the things that they do.

2. *إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ* (٣٩:١٤) Indeed my Lord hears all prayers.

إِنَّ فِي ذَلِكَ لَعِبْرَةً (١٣:٣) Indeed there is in it a lesson.

3. *إِنَّ الْبِنْتَ لَمُطِيعَةٌ* The girl is really obedient.

إِنَّ الْفَتَيَاتِ لَمُهَذَّبَاتٌ The young girls are civilized.
 (see section 4 above)

4. **إِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ** If you forgive us not and bestow not upon us your mercy we shall certainly be lost. (٢٣:٧)

5. **قَالَهُ لَقَدْ آفَرَكَ اللَّهُ عَلَيْنَا** By God! He has preferred you above us. (٢٣:٧)

d. as preposition (see the next lesson)

e. *lām al-juhūd*.

A special use of *lām* is illustrated in the following sentences:

مَا كَانَ الصَّدِيقُ لِيُخَوِّنَ صَدِيقَهُ The friend should not deceive his friend.

لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ God is not to forgive them. (١٣٧:٤)

This *lām* is called *lām al-juhūd*, or *lām* of denial. Its condition is that it should introduce a verbal clause acting as the *khābar* of verb **كَانَ** in the principal clause which is in the negative.

6. أَوْ

أَوْ is a conjunction, and is used in the following ways:

- a. for choosing one out of two or more alternatives, e.g.

جَالِسِ الْفُقَهَاءَ أَوْ الْأَدَبَاءَ Sit with the jurists or the literateurs.

- b. for expressing doubt or uncertainty, e.g.

لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ We stayed a day or part of it.

- c. for keeping the intention vague, e.g.

إِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ Either we or you are on right guidance or on manifest error. (٢٤:٣٤)

- d. In the following cases **أَوْ** acts as a particle putting *naṣb* on the imperfect verb which follows. It conveys the sense of till or otherwise.

لَا لَزِمْتُكَ أَوْ تَوَدَّعْتَنِي مَالِي I must stay with you till you pay back my money.

يُعَاقَبُ الْمُسِيئُ أَوْ يَعْتَزَّرُ The culprit would be punished or he apologizes.

7. ثُمَّ ، فَ ، وَ

Whereas وَ simply associates one thing with another, فَ conveys the sense of order and succession, and ثُمَّ indicates that the next thing will come after some time. For example:

جَاءَ عَلِيٌّ وَابْنُهُ	Ali and his son came.
وَصَلَ سَعْدٌ فَسَعُودٌ	Sa'd and then Sa'ud arrived.
جَاءَ زَيْدٌ ثُمَّ خَالِدٌ	Zaid and then after a while Khalid came.

فَ has other uses too. For example,

b. it indicates consequence

قَتَلَ فَقِيلَ	He killed (one), so he was killed.
سَرَقَ فَقُطِعَتْ يَدُهُ	He committed theft, so his hand was chopped.

c. فَ puts *naṣb* on the imperfect verb of an adverb clause in a conditional sentence (see Lesson 28), and conveys the sense of 'that', 'so that', or 'lest'.

- لَمْ يُسْأَلْ فَيُجِيبَ He was not asked that he may answer.
- تَعَلَّمْ فَتَفْلَحْ Learn so that you be successful.
لَا تَعْجَلْ فَتَنْدَمَ Do not make haste, lest you be sorry.
- أَيْنَ بَيْتُكَ فَأُزَوِّدَكَ Where is your house that I may call upon you.
- لَيْتَ لِي مَالًا فَأُعْطِيكَ I wish I had money so that I could give you.
- أَلَا تَحُلْ بِبَنَادِينَا فَتُكْرَمَ Would you not come to our club that you be honoured.

Note that فَ in this form comes either after a negative verb (1), or an imperative, positive or negative (2), or a question (3), or a wish (4), or a request (5).

d. وَ similarly puts *naṣb*, at times, on the imperfect verb that follows it. For example:

لَمْ يَفْعَلِ الْخَيْرَ وَيَتَذَمَّ	He never did good and had to be sorry.
-------------------------------------	--

- لَمْ يُؤَاسِ الْفَقِيرَ وَيَمْنَنَّ عَلَيْهِ He did not help the poor and
impress upon him the favour.
لَا نَأْمُرُ بِالْصَّدَقِ وَيَكْذِبَ We do not enjoin truth and
overselves tell lies.
لَا تَنْهَ عَنْ حُلْيَةٍ وَتَأْتِيَ بِهِ Do not forbid a behaviour while
you do it yourself.

All these sentences are negative, whether indicative or imperative. Further, the second part after وَ does not go together (*ma'a*) with the first part: one does not do good and then repent, or we do not command others to be truthful and ourselves speak lie. That is why the *wāw* in these sentences is called *wāw al-ma'iyah*.

Exercises 31

a. Translate into English.

١. يَسُرُّنِي أَنَّ الْمُجِدَّ قَائِرٌ. ١١. لَيْتَمَا الْغَايِبُ تَبْلُغُ بِالْأَمَانِ.
٢. اُعْتَقِدْ أَنَّ نَصَرَ اللَّهُ قَرِيبٌ. ١٢. الْإِخْوَانُ كَثِيرُونَ وَلَكِنْ
٣. لَا شَكَّ فِي أَنَّ الْأَدَبَ وَاجِبٌ. الْأَوْفِيَاءَ قَلِيلُونَ.
٤. قَالَ رَسُولُ اللَّهِ إِنَّ الْخِيَاءَ ١٣. الرَّجُلُ بَخِيلٌ وَلَيْكُمَا ابْنُهُ جَوَادٌ.
- مِنَ الْإِيمَانِ. ١٤. لَعَلَّمَا الصَّبَاغَةَ نَاهِيَةً.
٥. رَكِبْتُ السَّيَّارَةَ الَّتِي إِنَّهَا ١٥. إِنْ الْمُفَضَّرُونَ لَمَلُومُونَ.
- سَرِيعَةٌ. ١٦. وَجَدْتَهُ صَبُورًا كَأَنَّ لَمْ تَلَمْ
٦. الْمُرُوءَةُ أَنْ تَحْتَرِمَ نَفْسَكَ. بِهِ نَائِبَةً.
٧. أَنْ تَنْصَحَ الصَّدِيقَ أَفْضَلُ. ١٧. قَالُوا كُونُوا هُودًا أَوْ نَصَارَى
٨. عَجِبْتُ مِنْ أَنْ يَتَكَبَّرَ الصَّغِيرُ. تَهْتَدُوا. [١٣٥: ٢]
٩. إِنَّمَا الرُّجُوعُ إِلَى الْحَقِّ ١٨. لَمْ يَأْمُرْ بِالْإِيمَانِ وَيَكْفُرْ.
- فَضِيلَةٌ. ١٩. إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ.
١٠. مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ [١٢: ٣]
- فِيهِمْ. [٢٣: ٨] ٢٠. وَلَا تَطْفُوا فِيهِ فَيَحِلَّ
- عَلَيْكُمْ غَضَبِي. [٨١: ٢٠]

b. Put signs:

١. بلغني أنك مريض. ٣. رغبت في أن أسافر.
٢. علم أن البر نافع. ٤. إن اليأس لقاتل.

٥. قال الأستاذ إن السعادة في القناعة.
 ٦. استمعت إلى المحاضرة التي إنها مفيدة.
 ٧. يجب أن تفكر في العمل قبل الشروع فيه.
 ٨. أول الواجبات أن تحب الوطن.
 ٩. كأن لم ينفك نصيحتي.
 ١٠. ليتما العتاب نافع.
 ١١. إنما ثمرة العلم العمل.
 ١٢. الخادم حاضر لكن السيد غائب.
 ١٣. نضر الزهر كأن لم يكن نابلا.
 ١٤. لا تعزل العامل لكن المقصر.

c. Translate into Arabic.

1. It pleases me that you are obedient.
2. I wish that the moon were shining.
3. I know that delay is harmful.
4. The boy thought that the sun is small.
5. I visited the one whom I honour.
6. That you read the book is useful for you.
7. He said that he will visit me.
8. Do not say that the lesson is difficult.
9. I hope that the weather shall be temperate.
10. He was present as if he was not present.
11. May be the ordeal prolongs.
12. Knowledge is only with God.

d. Read and translate:

١. أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ. [٦٢:١٠]
٢. قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ. [١٠٨:٢١]
٣. قَوِّدِ السَّمَاءَ وَالْأَرْضَ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنطَقُونَ. [٢٣:٥١]
٤. لَكِنَّ الرُّسُولَ وَالَّذِينَ مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ. [٨٨:٩]
٥. إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ. [٤٠:١٦]
٦. قُلْ إِنَّمَا أَمْرُهُ أَنْ أُعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبٌ. [٣٦:١٣]

٧. وَرَبُّكَ يَعْلَمُ مَا تَكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ. [٦٩:٢٨]
٨. وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَىٰ بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ. [٣١:٢٢]

٩. تَالُوْهُ لَئِذَا لُتُّسَالُوْا عَمَّا كُنْتُمْ تَفْتَرُوْنَ. [٥٦:١٦]
 ١٠. لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْْءٌ اَوْ يَتُوبَ عَلَيْهِمْ اَوْ يُعَذِّبُهُمْ فَاِنَّهُمْ ظَالِمُوْنَ. [١٢٨:٣]
 ١١. دَعَوَاهُمْ فِيْهَا سُبْحَانَكَ اللّٰهُمَّ وَتَجِئْتُهُمْ فِيْهَا سَلَامٌ وَّاٰخِرُ دَعْوَاهُمْ اَنْ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ. [١٠:١٠]
 ١٢. وَلَا تَسُبُّوْا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوْا اللّٰهَ عَدُوًّا بِغَيْرِ عِلْمٍ. [١٠٨:٦]
 ١٣. فَمَا كَانَ اللّٰهُ لِيُظْلِمَهُمْ وَلٰكِنْ كَانُوْا اَنْفُسُهُمْ يَظْلِمُوْنَ. [٨٠:٩]
 ١٤. وَلَا تَرْكَبُوْا اِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِيَاءٍ ثُمَّ لَا تُنصَرُوْنَ. [١١٣:١١]
 ١٥. رَبِّ لَوْ لَا اٰخَرْتَنِيْ اِلَىٰ اَجَلٍ قَرِيْبٍ فَاَصْدَقْ وَاَكُنْ مِنَ الصّٰلِحِيْنَ. [١٠:٦٣]

Vocabulary

ext:

شَاقٌّ	difficult, painful	عَذْرٌ	excuse
قَدَّرَ	to appreciate, esteem, determine	أَعْلَنَ	to announce, do opening
اِسْتَرَاحَ	to take rest	الْحُمَّى	fever
سَعَى	means, ability	مُنْتَشِرَةٌ	spreading,
ثَقْلَبٌ	fox		epidemic
تَقَتْ	rite	مُخْتَالٌ	cunning
رَهْبَةٌ	fear	أَدِيبٌ	man of letters
كَافَأَ	to reward	(عِبْرٌ) عِبْرَةٌ	lesson
(ن) خَانَ	to cheat, betray	مُجِدٌّ	deligent
أَسَاءَ	to do evil, to harm	آثَرَ	to prefer
وَأَسَى	to comfort, help with money	(س) لَبَّى	to stay
	to impress upon	اِسْتَقَرَّ	to settle down
(ن) مَنَّ	s.o. one's favour	الْحُرِّيَّةُ	freedom
	to apologize	(ن) خَلَّ	to come, enter
اِعْتَذَرَ		أَمَلٌ	hope, expectation

Exercises:

a.	(أَمَانِيٍّ) أُمِّيَّةٌ	wish	(أَوْفِيَاءُ) أَوْفَى	faithful, sincere
	جَوَادٌ	generous	نَاهِضَةٌ	progressing, rising
	مُقَصِّرٌ	negligent	(ن) لَمْ (ب)	to befall
	مَلُومٌ	blame worthy	نَائِبَةٌ	misfortune
	تَكَبَّرَ	to boast, be proud	(ض) حَلَّ	to be permissible,
	رُجُوعٌ	return		decend
	(غَايَاتُ) غَايَةٌ	objective, goal	صَبُورٌ	very patient
		destination		
b.	عِتَابٌ	anger, punishment	(ن) نَضَرَ	to be bright, look
	(ض) عَزَلَ	to remove, dismiss		cheerful
	السَّعَادَةُ	happiness	ذَابِلٌ	dried
	قَنَاعَةٌ	contentment	الْمُقَصِّرُ	negligent
c.	shining	لَاوِعٌ ، بَارِغٌ	to be temperate	إِعْتَدَلَ
	delay	التَّأْخِيرُ	harmful	مُحْضِرٌ
	to claim	(ف) زَعَمَ	to prolong	(ن) طَالَ
d.	أَلَا	behold!	(ف) خَطَفَ	to pick, snatch
	أَوْحَى	to reveal, inspire	(ض) هَوَى	to swoop
	(ض) نَطَقَ	to utter, speak	سَحِيقٌ	far away
	(ن) رَكَنَ (س)	to incline	إِفْتَرَى	to make false
	أَجَلٌ	time, period		allegation
	تَصَدَّقَ	to spend in	أَكْرَى	to hide
		charity	(ض) خَرَّ	to fall
	مَأْبٌ	return	عَدُوًّا	in hostility

LESSON THIRTY TWO

Some Particles-II

Except otherwise indicated the particles that are discussed in this lesson are prepositions (أَحْرُوفُ الْجَرِّ)

1. مِنْ (from, out of, because of, in, on, against)

مِنْ is used to indicate the following:

a. beginning in time or place (إِبْتِدَاءُ الْغَايَةِ)

خَرَجْتُ مِنَ الْبَيْتِ	I went out from the house.
عَمَلْنَا مِنَ الصَّبَاحِ إِلَى الْمَسَاءِ	We worked from the morning till evening.

b. part of a thing (التَّعْيِضُ).

أَنْفَقْتُ مِنَ الدَّرَاهِمِ	I spent some dirhams.
وَيَكْفُرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ [٢٧١:٢]	It will remove from you some (stains of) evil.

c. the class to which a thing belongs (بَيَانُ الْجِنْسِ)

عِنْدِي ثَوْبٌ مِنْ خَرِيرٍ	I have a silken dress.
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d. the reason of an act (التَّغْلِيلُ)

لَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ	Do not kill your children because
إِمْلَاقٍ [١٥١:٦]	of want.

e. the time or place of an act (الظَّرْفِيَّةُ)

أَرُونِي مَاذَا خَلَقُوا مِنَ	Show me what have they created
الْأَرْضِ [٤٠:٣٥]	in the earth.
إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ	When the call is made for <i>Salah</i>
الْجُمُعَةِ [٩:٦٢]	on Friday--

f. the contrast between one thing and another (الْمُقَابَلَةُ)

أَيُّنَ الْعَالِمِ مِنَ الْجَاهِلِ	The learned cannot be compared with the ignorant.
وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ [٢٢٠:٢]	God knows the man who means mischief from the one who means good.

g. substitution of one thing for another (الْبَدَل)

إِنَّ الطَّرْنَ لَا يُغْنِي مِنَ الْحَقِّ
شَيْئًا [٣٦:١٠] Fancy can be of no avail against truth.

أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ
الْآخِرَةِ [٣٨:٩] Do you prefer the life of this world to the Hereafter?

h. emphasis on the negation of a thing (تَوْكِيدُ الْعُضْمِ)

مَا فِي الْبَيْتِ مِنْ رَجُلٍ There is no man at all in the house.

هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ
[٣:٣٥] Is there any creator at all other than God?

2. إِلَى (to, upto, for, in, with)

إِلَى is used to indicate

a. the end in time or place (الْإِنْتِهَاءُ الْغَايَةِ)

قَرَأْتُ الْقُرْآنَ مِنْ أَوَّلِهِ إِلَى
آخِرِهِ I read the Quran from beginning to the end.

ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ
[١٨٧:٢] Then complete the fast till night.

b. association with something (الْمُعَيَّةُ)

جَلَسْتُ إِلَى الضَّيْفِ I sat with the guest.

الدَّوْدُ إِلَى الدَّوْدِ إِهْلُ
A small group of camels with another small group makes a flock.

c. إِلَى, sometimes, conveys the sense of عِنْدَ

رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ
[٣٣:١٢] O my Lord! the prison is dearer to me.

d. or the sense of لَ (upto or for)

وَالْأَمْرُ إِلَيْكَ [٣٢:٢٧] The matter is up to you (to decide).

e. or the sense of فِي

لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ
[٨٧:٤] He will gather you together on the day of Resurrection.

3. فِي (in, about, in comparison to)

فِي is used to indicate

■ the time or place in which something exists or happens (الطَّرْفِيَّةُ)

الْكِتَابُ فِي الْمَحْفَظَةِ The book is in the briefcase.

سِرْتُ فِي النَّهَارِ I wandered in the day.
لَكُمْ فِي الْقِصَاصِ حَيَوَةٌ There is life for you in the law of
[١٧٩:٢] equal retribution.

b. reason for an action (التَّغْلِيلُ)

قُتِلَ كَلَيْبٌ فِي نَاقَةٍ Kulayb was killed in the case of
a camel.
فَذَلِكُنَّ الَّذِي لُمْتُنِنِي فِيهِ There before you is the man about
[٣٢:١٢] whom you blamed me.

c. comparison (الْمُقَايَسَةُ)

فَمَا مَتَاعُ الْحَيَوةِ الدُّنْيَا فِي But little is the comfort of this life
الْآخِرَةِ إِلَّا قَلِيلٌ [٣٩:٩] as compared with the Hereafter.

d. the situation of an act (الْمُصَاحَبَةُ)

خَرَجَ الرَّئِيسُ فِي مَوْكِهِ The president came out in a
procession.
فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ So he went forth among his people
[٧٩:٢٨] in the glitter.

4. عَلَى (on, above, for, in spite of, at, but)
عَلَى is used to indicate.

a. the sense of on, or above, literally or figuratively (الِاسْتِعْلَاءُ)

جَلَسْتُ عَلَى الْكَرْسِيِّ I sat on the chair.
لَكَ عَلَى أَلْفِ دِينَارٍ I owe you thousand dinars.
فَضَّلْنَا بَعْضَهُمْ عَلَى We endowed with gifts some
[٢٥٣:٢] above others.

b. reason (التَّغْلِيلُ)

أَشْكُرُكَ عَلَى مَعُونَتِكَ I thank you for your assistance.
لِيُكَبِّرُوا اللَّهَ عَلَى مَا That you glorify God in that He
[١٨٥:٢] has guided you.

c. the sense of 'along with' or 'inspite of' (الْمُصَاحَبَةُ)

أَخُوكَ عَلَى فَقْرِهِ كَرِيمٌ Your brother is generous inspite
of his poverty.
وَأَتَى الْمَالَ عَلَى حُبِّهِ And spends (his) substance
[١٧٧:٢] however much he himself may
cherish it.

d. the sense of even then (الْإِسْتِدْرَاك)

صَدِيقِي مَنكُوبٌ عَلَى أَنَّهُ My friend is afflicted, even then
لَا يَيْئَاسُ he is not disappointed.

e. the sense of during or in (الظَرْفِيَّة)

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ He entered the city at a time when
غَفْلَةٍ مِنْ أَهْلِهَا [١٥:٢٨] its people were not watching.

5. عَنْ (away from, from, after, in place of, because of, at the expense of, out of)

عَنْ is used to indicate the sense of

a. moving away from something (الْمُجَاوِزَةُ)

رَحَلْنَا عَنِ الْبَلَدِ We went away from the country.
رَغِبْتُ عَنْ مُجَالَسَةِ اللَّئِيمِ I kept away from the company of
mean people.
يُخْرِفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ They displace words from their
[٤٧:٤] (right) places.

b. after (بَعْدُ)

عَنْ قَرِيبٍ أَرَاكَ I will see you after some time.
لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ You will surely move from stage
[١٩:٨٤] to stage.

c. in place of (الْبَدَل)

فُِعْ عَنِّي بِهَذَا الْأَمْرِ Do this thing in place of me.

d. because of (التَّغْلِيل)

وَأَفَقَ عَنْ طَمَعٍ He agreed because of greed.
وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ We are not going to desert our
قَوْلِكَ [٥٣:١١] gods on your word.

e. also used in the sense of مِنْ

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ Such are they from whom we
أَحْسَنَ مَا عَمِلُوا [١٦:٤٦] shall accept the best of their deeds.

f. or عَلَى (against, at the expense of)

وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ Whoever is niggardly is so at the
عَنْ نَفْسِهِ [٣٨:٤٧] expense of his soul.

g. or ب (out of)

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ
[٢:٥٣] Nor does he say (aught) of (his own) desire.

6. ب (by, with, along with, in, because of, for, to, by of oath, from)

ب indicates the sense of

a. by (إِلْصَاق)

أَمْسَكَتُ بِيَدِهِ
إِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ
[٣٠:٨٣] I caught (him) by his hand.
Whenever they passed by them,
used to wink at each other (in mockery).

b. with the help of (إِسْتِعَانَة)

كَتَبْتُ بِالْقَلَمِ I wrote with pen.

c. along with, with (الْمُصَاحَبَة)

إِهْبِطْ بِسَلَامٍ مِنَّا
[٤٨:١١] Come down (on the earth) with peace from us.

d. in (الظَرْفِيَّة)

أَقَمْتُ بِالذَّارِ
نَجَّيْنَا هُمْ يَسْحَرَ
[٥٣:٣٤] I lived in the house.
We rescued them in the morning.

e. because of (التَّغْلِيل)

فَكُلًّا أَخَذْنَا بِذَنْبِهِ
[٤٠:٢٩] We punished every one because of his sin.

f. for, in exchange for (الْبَدَل)

النَّفْسُ بِالنَّفْسِ وَالْعَيْنُ
بِالْعَيْنِ
[٤٨:٥] Life for life, eye for eye.

بِعَثَاكَ هَذَا الثَّوبَ بِدِينَارٍ
I have sold you this cloth for a dinar.

g. to (الْغَايَة)

وَقَدْ أَحْسَنَ بِي
[١٠٠:١٢] He has indeed done good to me.

h. by of oath (الْقَسَم)

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ
[٣٨:١٦] They swear their strongest oath by God.

i. for turning intransitive into transitive (التَّعْدِيَّةُ)

ذَهَبَ اللَّهُ بِنُورِهِمْ God took their light.

j. or as enforcement for the *khavar* of مَا and لَيْسَ .

وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ Your Lord is not unjust (in the least)
[٤٦:٤١] to his servants.

أَلَيْسَ هَذَا بِالْحَقِّ Is this not true?
[٣٤:٤٦]

7. ل (to, for, on, after, so that, at ...)

ل indicates the sense of

a. ownership (الملْك)

وَلِلَّهِ مَا فِي السَّمَاوَاتِ To God belongs all that is in the
وَمَا فِي الْأَرْضِ [١٠٩:٣] heavens and on the earth.

b. right (الإِسْتِحْقَاق)

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ Honour belongs to God, His apostle
وَلِلْمُؤْمِنِينَ [٨:٦٣] and to the believers.

c. belonging (الإِخْتِصَاصُ)

فَإِنْ كَانَ لَهُ إِخْوَةٌ If he had brothers
[١١:٤]

d. reason (التَّغْلِيلُ)

لِإِثْلَافِ قُرَيْشٍ [١:١٠٧] For keeping the Quraysh safe and
united

[For the use of ل in this sense, with a verb, perfect or imperfect, see Lessons 13 and 31]

e. time (الظَّرْفِيَّةُ)

كَتَبْتُكَ يَوْمَ شَهْرِ شَوَّالٍ I wrote on the first day of the month
of Shawwal.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ We shall set up scales of justice on
لِيَوْمِ الْقِيَامَةِ [٤٧:٢١] the Day of Judgement.

f. to (إِلَى)

كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى Each one runs (its course) for an
[٢:١٣] appointed term.

g. after (بَعْدُ)

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ Establish regular prayer at the
[٧٨:١٧] sun's decline.

h. consequence

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ
لَهُمْ عَدُوًّا وَحَزَنًا [٨:٢٨]

Then the people of Pharaoh picked him up that he should be to them an adversary and a cause of sorrow.

i. on

يَخْرُورُونَ لِلْأَذْقَانِ سُجَّدًا
[١٠٧:١٧]

They fall down on their faces in prostration.

j. ل is also used to strengthen the action of a participle or an adjective derived from a verb:

مُصَدِّقًا لِّمَا مَعَكُمْ [٤١:٢]
وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ
[٧٨:٢١]

Confirming what is with you.
And we did witness their judgement.

8. حَتَّى (till, along with, even)

حَتَّى acts as a preposition and as a conjunction.

a. as preposition it indicates the end in time or place.

سِرْتُ هَذَا النَّهَارَ حَتَّى
الْعَصْرِ

I travelled this day till evening.

أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا

I ate the fish along with its head.

b. as conjunction it may mean "even"

قَدِمَ النَّاسُ حَتَّى أَمْرَأُ هُمْ
أَعْجَبَنِي الْكِتَابُ حَتَّى جِلْدُهُ

All men even the princess came.
I liked the book even its cover.

c. and before a perfect or an imperfect verb, indicates purpose or end.

غَرَّتْكُمْ الْأَمَانِيُّ حَتَّى جَاءَ
أَمْرُ اللَّهِ [١٤:٥٧]

Your (false) desires deceived you until there came the command of God.

فَمُ بَوَاجِبِكَ حَتَّى تَنَالَ رِضَا
أَبَوَيْكَ

Do your duty till you secure the pleasure of your parents.

9. كَ (as, like)

كَ is a preposition, and indicates

a. similarity

يُحِبُّونَهُمْ كَحُبِّ اللَّهِ [١٦:٢٠]

They love them as they should love God.

وَلَيْسَ الذَّكَرُ كَالْأُنْثَى [٣٦:٣] The male is not like the female.
وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ And do good (to others) as God has
[٧٧:٢٨] been good to you.

b. as an additional enforcement

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً Their similitude is that of a man
[١٧:٢] who kindled a fire.
لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ There is nothing whatever like unto
السَّمِيعُ الْبَصِيرُ [١١:٤٢] Him, and He is the One that hears
and sees (all things).

10. مَا

مَا works in different forms other than preposition.

a. as a relative pronoun (الْمَوْضُوعَةُ)

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ Whatever is in the heavens and the
وَمَا فِي الْأَرْضِ [١:٦١] earth declares the praise and glory
of God.

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ The women
النِّسَاءِ [٣:٤] that are good to you.

وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ And God knows what you do.
[٢٨٣:٢]

b. as an interrogative pronoun (الْإِسْتِفْهَاءُ)

مَا بِيَدِكَ يَا مُوسَى What is this in your hand O Moses?
[١٧:٢٠]

عَمَّ يَتَسَاءَلُونَ [١:٧٨] Regarding what are they disputing?

c. as introducing a conditional sentence (الشَّرْطِيَّةُ)

وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤْتِ Whatever good thing you give shall
إِلَيْكُمْ [٢٧٢:٢] be rendered back to you.

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ Whatever good you have is from
[٥٣:١٦] God.

d. as an adverb of time (الظَّرْفِيَّةُ)

وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ And He has enjoined on me prayer
وَمَا دُمْتُ حَيًّا [٣١:١٩] and charity as long as I live.

e. as a particle of negation (النافية)

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ

[١٤٤:٣]

Muhammad is no more than an apostle.

مَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى

[١١:٩٢]

Nor will his wealth profit him when he falls headlong (into the pit).

قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ

[١٥:١٠]

Say: It is not for me to change it.

f. ما at times changes a verb into an infinitive (الْمَصْدَرِيَّةُ)

صَاحَتْ عَلَيْكُمُ الْأَرْضُ بِمَا

رَحَبَتْ [٢٥:٩]

The land in spite of being wide becomes narrow for you.

لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا

يَوْمَ الْحِسَابِ [٢٦:٣٨]

For them is a grievous penalty because of their forgetting the Day of Account.

g. accentuates the sense (اللتوكيد)

فَقَلِيلًا مَّا يُؤْمِنُونَ [٨٨:٢]

Little is it they believe.

أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ

[٧٨:٤]

Wherever you are death will find you out.

كُلَّمَا أَضَاءَ لَهُمْ مَقْشُورٌ فِيهِ

[٢٠:٢]

Every time the light helps them they walk therein.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ

[١٥٩:٤]

It is part of the mercy of God that you deal gently with them.

Exercises 32

Translate the following sentences into English and indicate the sense in which the particles occurring in them are used:

(1) مِنْ

١. يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ [٢٥٧:٢]

٢. إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ [١٥٨:٢]

٣. فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ [٢٠:٢٢]

٤. مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُتٍ [٢:٦٧]

٥. وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ [١٢٧:٢]

٦. مِمَّا خَطِيئَتُهُمْ أُغْرِقُوا [٢٥:٧١]

(2) إِلَى

١. وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ [١٣٣:٣]

٢. وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ. [٢:٤]
٣. إِنْ قَالُوا لِيُؤَسِّفْ وَأَخُوهُ أَحَبُّ إِلَيَّ أَيْنَمَا مَتَا. [٨:١٢]
٤. إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ. [١٥٩:٦]
٥. قُلْ إِنْ الْأَوَّلِينَ وَالْآخِرِينَ لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ. [٥٠:٥٦]

(3) فى

١. قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ. [٩٧:٤]
٢. لَمَسْكُمْ فِيْمَا أَفْضَيْتُمْ فِيْهِ عَذَابٌ عَظِيمٌ. [١٤:٢٤]
٣. وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ. [٢٦:١٣]
٤. هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ. [٢١:٠٢]

(4) على

١. إِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ. [٧٣:٢٧]
٢. فَأَصْبَحَ يَقْلُبُ كَفَّهُ عَلَى مَا أَنْفَقَ فِيهَا. [٤٢:١٨]
٣. فَجَاءَتْهُ إِحْدَاهُمَا عَلَى اسْتِحْيَاءٍ. [٢٥:٢٨]
٤. وَقَرَأْنَا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ. [١٠٦:١٧]

(5) عن

١. إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ. [٤٥:٢٩]
٢. وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا. [٤٨:٢]
٣. وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ. [١١٤:٩]
٤. لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ. [٤٢:٨]
٥. وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ. [٢٥:٤٢]

(6) ب

١. وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا. [١٠٣:٣]
٢. وَلَا تُلْفُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ. [١٩٥:٢]
٣. إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ أَدْخُلُوهَا بِسَلَامٍ آمِينَ. [٤٦:١٥]
٤. وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ. [٢٠:٢]
٥. وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَنْزَلْتُمْ آذَنًا. [١٢٣:٣]
٦. إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ. [٥٤:٢]
٧. وَلَا تَسْتَرْوُا بِآيَاتِي ثَمَنًا قَلِيلًا. [٤١:٢]

٨. وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ [١٣٢: ٦]
٩. أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ [٤٠: ٧٥]
- (7) ل
١. وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا. [٥٢: ١٦]
٢. وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً. [٧٢: ١٦]
٣. وَأَنْزَلْنَا إِلَيْكُم الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ. [٤٤: ١٦]
٤. رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ. [٩: ٣]
٥. فَهَبْ لِي مِنَ لَّدُنْكَ وَلِيًّا يَرْفَعْنِي وَيَرْكُ مِنْ آلٍ يَعْقُوبَ. [٧: ٦: ١٩]
٦. وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِزِبْطِهِمْ يَرْهَبُونَ. [١٥٣: ٧]
٧. صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ. [متفق عليه]
٨. فَلَمَّا أَسْلَمَا وَلَّاهُ لِلْجَبِينِ. [١٠٣: ٣٧]
٩. إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ [٦: ٣٥]
- (8) حَتَّى
١. سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ. [٥: ٩٧]
٢. لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ. [٩٢: ٣]
٣. أَلِهَاجُكُمْ التَّكَاثُرَ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ. [٢: ١: ١٠٢]
- (9) ك
١. أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ. [١٧: ١٦]
٢. الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ. [١٤٦: ٢]
٣. إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ. [٥٩: ٣]
- (10) مَا
١. مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ. [٩٦: ١٦]
٢. يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ. [٢١٩: ٢]
٣. مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتَ بِيَدَيْ. [٨٥: ٣٨]
٤. وَمَا تَقَدَّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ. [١١٠: ٢]

٥. لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ.

[٢٣٦:٢]

٦. وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ. [٤٤:٣٤]

٧. وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ. [١٠:٢]

٨. مَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي

الْأَرْضِ. [٤٤:٣٥]

٩. أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا. [١٤٨:٢]

Vocabulary

Text:

كَفَّرَ	to cover, remove	إِيلَافٌ	to gather, unite,
	the stain		make secure
أَغْرَقَ	to drown	غُرَّةٌ	the first part of a
يَمِينٌ	right hand		thing, the first day
أَفْسَدَ	to ruin, destroy		of a month.
أَتَمَّ	to complete	(مَوَازِينٌ) مِيزَانٌ	scale
الْمَحْفَظَةُ	briefcase	ذُلُوكٌ	decline
الْقِصَاصُ	equal retaliation	إِلْتَقَطَ	to pick up
(ن) لَامٌ	to blame	(أَذْقَان) ذَقْنٌ	chin
مَوْكِبٌ	procession	سَبَّحَ	to praise, glorify
وَقَّى	to fulfil, complete	(ض) طَابَ	to be good,
(ن) دَامَ	to continue		pleasant
تَرَدَّى	to fall down	كَبَّرَ	to glorify
(ض) ضَاقَ	to become narrow	مَنْكُوبٌ	afflicted
(ك) رَحْبٌ	to be wide,	مُعَوْنَةٌ	help, assistance
	spacious	(ن) تَلَا	to follow, recite
اللَّيْمُ	mean	(ض) لَانَ	to deal gently,
(مَوَاضِعُ) مَوَاضِعٌ	place		to be soft.
طَبَقٌ	level, stage	الدُّودُ	a small group of
(جُلُود) جُلْدٌ	skin, cover		camels
تَغَامَزَ	to wink at each	جَهْدٌ	to the limit of, as
	other		much as possible

Exercises:

- a. (1) حَشَرَ (ن) to gather الصِّفَاوَالْمَرْوَةُ two small hills at the side of Ka'ba
 شَعَائِرُ (شَعَائِرُ) religious rites the side of Ka'ba
 (أَوْثَانٌ) idol between which
 الرِّجْسُ filth, abomination pilgrims run (sa'j)
 تَفَاوُت difference, disharmony, discrepancy
- (2) نَبَأٌ to inform مِيقَاتٌ appointed time, place
- (3) مُسْتَضْعَفٌ down-trodden, أَفَاضَ to rush, pour out
 weak, oppressed ظِلٌّ (ظِلٌّ) canopy, shelter
- غَمَامٌ cloud
- (4) (ن) فَرَّقَى to separate, divide قَلَّبَ to turn around,
 مُكْتٌ interval turn upside down
 كَفٌّ palm of the hand
- (5) فَحْشَاءٌ lewdness, evil بَيِّنَةٌ clear proof,
 (ض) جَزَى to avail against evidence
 (ن) عَفَا to forgive promise
- (6) تَفَرَّقَ to split, scatter آمِنٌ safe, secure
 تَهْلُكَةٌ destruction عَجَلٌ calf
- اعتصم to hold fast
- (7) وَاحِبٌ permanent الموتى lifeless, dead
 lasting (ن) تَلَّ to lay one down
- نَزَلَ to send down in instalments سَعِيرٌ Hell
 (س) زَهَبَ to fear
- (8) مَطْلَعٌ rising, horizon تَكَافَّرَ to vie with each
 (مَقَابِلُ) مَقْبَرَةٌ grave other in quantity
- (9) تَذَكَّرَ recollect, remember, accept advice
- (10) (س) نَفَذَ to finish
- عَقُو remainder أَعْجَزَ to frustrate
 جَنَاحٌ sin, responsibility طَلَّقَ to divorce
 enlighten

Review Exercises-VIII

a. Translate the following verses and indicate the nature and function of the particles in the words underlined .

(ل)

۱. فَلَوْ لَا فَضَّلُ اللَّهُ عَلَيْكُمْ وَرَحِمْتَهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ. [٦٤:٢]

۲. وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ. [٢٠:٢]

۳. وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ. [١٤٣:٢]

۴. وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ. [١٩٣:٢]

۵. وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ. [٢٢٨:٢]

۶. وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ. [١٢٩:٣]

۷. وَتَمَّتْ كَلِمَتُ رَبِّكَ حَقًّا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ. [١١٥:٦]

۸. فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا. [١٤٣:٧]

۹. وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا. [١٥٥:٧]

۱۰. إِنِّنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي. [١٤:٢٠]

(مِنْ)

۱۱. وَإِذَا لَقَوْكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ مِنَ الْغَيْظِ. [١١٩:٣]

۱۲. هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ. [٢١٠:٢]

۱۳. وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي. [٧٨:٢]

۱۴. وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ. [١٠٧:٢]

۱۵. كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا. [١٠٣:٣]

(إِلَى)

۱۶. وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ. [٨:١١]

۱۷. قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجِكَ إِلَىٰ نَعَاجِهِ. [٢٤:٣٨]

١٨. لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ. [٥٧:٥]

١٩. قَالَ رَبِّ السَّجُنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ. [٣٣:١٢]

(على)

٢٠. خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً. [٧:٢]

٢١. وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَضَّلْنَاهُ عَلَى عِلْمٍ. [٥٢:٧]

٢٢. وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ. [٦:١٣]

٢٣. لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ. [٣٤:٢٢]

(عن)

٢٤. وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ. [١٣٠:٢]

٢٥. أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ. [١٠٤:١]

٢٦. لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنِ وَالِدِهِ شَيْئًا. [٣٣:٣١]

٢٧. قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ. [٤٠:٢٣]

(ب)

٢٨. يُحْضِلُ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُحْضِلُ بِهِ إِلَّا الْفَاسِقِينَ. [٢٦:٢]

٢٩. فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ. [٢٥٨:٢]

٣٠. وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ. [١٠٨:٢]

٣١. فَحِطْلُمْ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّت لَهُمْ. [١٦٠:٤]

٣٢. إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ. [٧٣:٣]

(ما)

٣٣. مَا يُبَدِّلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ. [٢٩:٥٠]

٣٤. ذَلِكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ. [١٤١:٢]

٣٥. أَفَبِمَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. [١٤٨:٢]

٣٦. فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ. [١٨١:٢]

٣٧. فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ. [٧:٩]

٣٨. مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنِ شَكَرْتُمْ وَآمَنْتُمْ. [١٤٧:٤]

٣٩. وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ. [٣٨:١٣]

٤٠. فَمَا خَصَدْتُمْ قَدْرُوهُ فِي سُبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ. [٤٧:١٢]
(ف، أو و)
٤١. وَلَا تَقْرَبُوا هَذِهِ الشَّجَرَةَ فَتَكُونُوا مِنَ الظَّالِمِينَ. [٣٥:٢]
٤٢. أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُوا لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا
أَوْ آذَانٌ يَسْمَعُونَ بِهَا. [٤٦:٢٢]
٤٣. لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيِنَا أَوْ لَنَعُوذَنَّ
فِي مَلَجَاتِنَا. [٨٨:٧]
٤٤. فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَائِكُمْ أَوْ أَشَدَّ ذِكْرًا. [٢٠٠:٢]
٤٥. وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذَّب
بِآيَاتِ رَبِّنَا وَنُكُونَ مِنَ الْمُؤْمِنِينَ. [٢٧:٦]

b. Put signs:

١. إن الله يحب أن يؤخذ برخصه كما يحب أن يؤخذ بفرائضه.
[الجامع الصغير: ١٨٨١]
٢. يا أيها الناس إن أحدكم لن يموت حتى يستكمل رزقه فلا
تستبطئوا الرزق، واتقوا الله وأجملوا في الطلب، خذوا ما حل
واتركوا ما حرم. [ابن ماجه: ٧٢٥]
٣. لا تصحب إلا مؤمناً ولا يأكل طعامك الاتقى. [أبو داود: ٤: ٢٥٩]
٤. لا صدقة إلا عن ظهر غنى، واليد العليا خير من اليد السفلى،
وابداً بمن تعول. [النسائي: ٦٢: ٥]
٥. كل معزوف صدقة، وإن من المعروف أن تلقى أخاك بوجه طلق.
[الترمذي: ١٩٧١]
٦. قال عمر بن الخطاب رضي الله عنه: إن الطمع فقر وإن اليأس
غنى، وإن المرء إذا يئس من شيء استغنى عنه. [أخبار: ١٣٩: ٣]

c. Read and translate these hadiths:

١. قال التَّعْمَانُ بْنُ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا: سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ
بَيِّنٌ، وَبَيْنَهُمَا مَشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى
الشَّبَهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشَّبَهَاتِ وَقَعَ
فِي الْحَرَامِ، كَالرَّاعِي يَرعى حَوْلَ الْحِمَى يوشك أن يَرْتَعَ فِيهِ.
أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمَهُ، أَلَا وَإِنَّ
فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ

فسد الجسد كله، ألاوهى القلب. [متفق عليه]

٢. قال رسول الله (ص) قال: بينما رجل يمشى بطريق اشتد عليه العطش فوجد بئرا فنزل فيها فشرب، ثم خرج فإذا كلب يلهث يأكل الثرى من العطش. فقال الرجل لقد بلغ هذا الكلب من العطش مثل الذى كان قد بلغ منى، فنزل البئر فملاً خفه ماء ثم أمسكه بفيه حتى رقى فسقى الكلب، فشكر الله له فغفر له. قالوا: يا رسول الله وإن لنا فى هذه البهائم أجراً؟ فقال: فى كل كبد رطبة أجر. [متفق عليه] - وفى رواية للبخارى: فشكر الله له فغفر له فأدخله الجنة.

٣. قالت عائشة رضى الله عنها: جاء تنى مسكينة تحمل ابنتين لها، فأطعمتها ثلاث تمرات فأعطت كل واحدة منهما ثمرة ورفعت إلى فيها ثمرة لتأكلها فاستطعمتها ابنتها، فشقت التمرة التى كانت تريد أن تأكلها بينهما فأعجبني شأنها. فذكرت الذى صنعت لرسول الله صلى الله عليه وسلم. فقال: إن الله قد أوجب لها بها الجنة أو أعتقها بها من النار. [مسلم]

d. Translate this piece:

١. يُحْكِي أَنَّ كِسْرَى أَنْوَشِرُونَ مَلِكَ فَارِسَ مَرَّ عَلَى شَيْخٍ وَهُوَ يَغْرِسُ شَجَرَ الزَّيْتُونِ فَوَقَفَ. الْمَلِكُ بُرْهَةً مُفَكِّراً فِيمَا عَسَاهُ أَنْ يَدُورَ بِخَلْدِ ذَلِكَ الرَّجُلِ الْهَرَمِ وَلَيْسَ مِنَ الْمُحْتَمَلِ أَنْ يَعِيشَ حَتَّى يَأْكُلَ مِنْ ثَمَرِ مَا يَغْرِسُ. فَقَالَ: أَيُّهَا الشَّيْخُ لَيْسَ هَذَا أَوَانُ غَرْبِكَ الزَّيْتُونِ، لِأَنَّهُ شَجَرٌ بَطِيءُ النَّمَاءِ وَالْإِثْمَارِ، وَأَنْتَ شَيْخٌ هَرِمٌ. فَقَالَ الشَّيْخُ: أَيُّهَا الْمَلِكُ قَدْ غَرَسَ مَنْ قَبْلُنَا فَأَكَلْنَا وَنَغْرِسُ نَحْنُ لِيَأْكُلَ مَنْ بَعْدَنَا. فَقَالَ كِسْرَى: زَهْ. وَكَانَ فِي عُرْفِهِمْ إِذَا قَالَهَا الْمَلِكُ لِلْإِنْسَانِ أَجِيزَ ذَلِكَ الْإِنْسَانُ بِقَدْرِ مُعَيَّنٍ مِنَ النَّصْرِ فَدَفَعَ ذَلِكَ الْقَدْرَ إِلَى الشَّيْخِ عَلَى الْقَوْرِ. فَقَالَ: أَيُّهَا الْمَلِكُ كَيْفَ رَأَيْتَ غَرْسِي فَمَا أَسْرَعَ مَا أَثْمَرَ. فَقَالَ الْمَلِكُ: 'زَهْ' مَرَّةً ثَانِيَةً. فَأَعْطَى الشَّيْخَ جَائِزَةً أُخْرَى. فَقَالَ: أَيُّهَا الْمَلِكُ كُلُّ شَجَرَةٍ تَتَمَرُّ فِي الْعَامِ مَرَّةً وَشَجَرِي أَثْمَرَ فِي لَحْظَةٍ مَرَّتَيْنِ. فَقَالَ الْمَلِكُ مَرَّةً ثَالِثَةً: 'زَهْ' فَأَجِيزَ الشَّيْخَ مَرَّةً ثَالِثَةً ثُمَّ مَضَى كِسْرَى وَقَالَ لِأَصْحَابِهِ: انْصَرِفُوا فَلْتُنْ وَقَفْنَا لَمْ يَكْفِ الشَّيْخَ مَا فِي خَزَائِنِنَا. [القراءة الرشيدة: ٣: ١٤-١٣]

Vocabulary

a.	غَشَاوَةٌ	veil	فَصَّلَ	to explain,
	أَهْلَكَ	to destroy, kill		elaborate
	أَنْعَامٌ	animal	تَجَلَّى	to appear, manifest
	بِهَائِمٌ (بِهَائِم)	cattle	(س) سَفِهَ نَفْسَهُ	to make oneself
	الْحَرْثُ	crop		fool
	(ض) جَزَى	to reward,	النَّسْلُ	progeny, off-spring
	(س) عَصَصَ	to bite	تَبَدَّلَ	to exchange
	غَيْظٌ	anger	أَضَاعَ	to waste
	أَنْقَذَ	to save, rescue	ذَكَأَ (ن) ذَكَ	to demolish, break
	مِلَّةٌ	religious community		into pieces
	(سَنَابِلُ) سُنْبُلٌ	ear or spike	(س) صَعِقَ	to stun, stupify, to
	(of grain)			be thunderstruck
	إِخْتَارَ	to choose	مِيقَاتٌ	appointed time or
	(ض) عَقَلَ	to understand		place
	أَلْدَى	ailment	أَنْمَلَةٌ (s) أَنْمَلُ	finger
	(غَمَائِم) غَمَامٌ	cloud	ظِلٌّ (ظَلَّلَ) ظَلَّةٌ	canopy
	شَفَا	edge	أَمْنِيَّةٌ (s) أَمَانِي	wish
	(يَعَاجُ) نَعَجَةٌ	ewe	(حُفْر) حُفْرَةٌ	pit
	سَوَاءُ السَّبِيلِ	right path		
b.	إِسْتَعْمَلَ	to complete, to	(ن) عَالَ	to feed, support
		take completely	وَجْهٌ طَلِقٌ	cheerful face
	إِسْتَبْرَأَ	to consider	أَجْمَلَ	to behave well
		something	عُلْيَا (f)	higher
		delayed	سُفْلَى (f)	lower
	(رُخْص) رُخْصَةٌ	concession	(فَرَاوِض) فَرِيضَةٌ	duty
c.	مُشْتَبِهٌ	doubtful	(ف) لَهَتْ	to pant, loll one's
	إِسْتَبْرَأَ	to make safe		tongue with thirst
	تَمْرَةٌ	a piece of date	بَثْرٌ	well
	ثَرَى	soil, moist earth	عَرِضٌ	honour
	خُفٌ	leather socks	جَمَى	protected area,

	(ن) شَكَرَ	to thank, to appreciate		sanctuary
	(س) رَقِيَ	to go up rise	(ن) صَلَحَ	to be good, useful
	(بِهَائِمُ) بِهِيمَةً	animal, cattle	شُبُهَةٌ	doubtful
	(ف) رَتَعَ	to graze	كَبِدٌ	liver, heart
	مَحَارِمٌ	prohibited things	رَطْبَةٌ	wet
	مُضْغَةٌ	lobe, flesh	إِسْتَطْعَمَ	to ask for food
	أَعْتَقَ	to set free	(ن) شَقَّ	to split
d.	(ض) حَكَى	to relate, narrate	أَلَمَ	to befall
	بَرْهَةٌ	moment		
	عَلَى الْفَوْرِ	immediately	لَحْظَةً	moment
	هَرِمَ	old	خَلَدَ	mind, self
	مُحْتَمَلٌ	possible	أَوَانٌ	time
	بَطِئٌ	slow	نَمَاءٌ	growth
	أَجَارَ	to reward	نَصْرٌ	cash
	مُعَيَّنٌ	fixed	قَدْرٌ	amount
	إِنْصَرَفَ	to depart, go away	(ن) ذَارَ	to go round

LESSON THIRTY THREE

Subject and Predicate

You have so far learned some simple things about the subject (*al-mubtadā*) and the predicate (*al-khabar*). We will be studying them here in some detail.

1. The *mubtadā* as a combination of words or a clause.

You have sentences in which the *mubtadā* is a simple word. But it may be a construct with its genitive, a noun with its adjective, a long phrase, a noun qualified with a relative clause, or a sentence (or what is called a noun clause in English). For example:

1. مَاءُ النَّيْلِ عَذْبٌ The water of Nile is sweet.
2. قَوْلُهُ شَنِيعٌ His word is shocking.
3. الْهَوَاءُ الطَّلَقُ مُفِيدٌ Open air is useful.
4. الدَّفَاعُ عَنِ الْوَطَنِ وَاجِبٌ Defence of the country is a duty.
5. الْعَمَلُ الَّذِي قُمْتَ بِهِ غَيْرُ لَازِمٍ The work which you did is not necessary.
6. أَنْ تَصُومُوا خَيْرٌ لَكُمْ That you observe fast is good for you.
[١٨٤:٢]

2. Similarly, the predicate may be a combination of words or a clause. Look at these sentences:

1. الْكِتَابُ عَلَى الْمَنْضَدَةِ The book is at the table.
2. السَّيِّدَةُ فِي الصُّدُقِ Safety is in speaking the truth.
3. الْوَسَادَةُ فَوْقَ السَّرِيرِ The pillow is on the bed.
4. الرَّاحَةُ بَعْدَ التَّعَبِ Comfort comes after weariness.
5. مُحَمَّدٌ أَبُوهُ مُسَافِرٌ Muhammad, his father shall be travelling.
6. الدَّارُ فَنَائِهَا وَاسِعٌ The house, its courtyard is wide.
7. أَنْتَ أَطَقْتَ الْأَمْرَ You carried out the order.
8. عَلِيُّ نَجَحَ أَخُوهُ Ali, his brother has passed.

Note that the predicate in the sentences of the first

category is a combination of a preposition and its noun, and in the sentences of the second category, a combination of an adverb of place or time and its genitive (*muḍāf ilayhi*). Grammarians call these combinations pseudo sentences (*shibh al-jumla*).

The predicate in the third category sentences is a nominal sentence consisting of a subject (أَبُوهُ or فَنَأَوُّهَا) and a predicate (وَأَسِعَ or مُسَافِرٌ).

The predicate in the fourth category sentences is a verbal sentence with a subject implicit in the verb or separately mentioned.

3. Usually the *mubtadā* is definite.

Usually the *mubtadā* is definite: a proper noun; a noun with a definite article; a pronoun, personal or demonstrative; a relative pronoun; or a noun made definite by joining it with a definite genitive. For example:

خَالِدٌ ذَكِيٌّ	Khalid is intelligent.
الْحُكُومَةُ عَادِلَةٌ	The government is just.
أَنْتَ صَادِقٌ	You are true.
هَذِهِ مَكْتَبَةٌ	This is a library.
الَّذِي يُعْجِبُنِي جُلْمُهُ	What I like is his forebearance.
صَاحِبُ الْحَاجَةِ مُسْكِينٌ	The man in need is humble.

But in the following cases it is indefinite:

مَا صِدَاقَةٌ بَيْنَنَا	There is no friendship between us.
هَلْ كَرِيمٌ يَطْرُدُ الْفَقِيرَ؟	Does a gentleman drive away the beggar?
مُطَالِبٌ إِحْسَانٍ وَقَافٌ أَمَامَكَ	A person asking for help is standing before you.
دَارٌ قَدِيمَةٌ انْهَارَتْ	An old house has collapsed.
عَلَى الْمَنْضَدَةِ كِتَابٌ	There is a book on the table.
لَدَى الْعَرَبِ قُوَّةٌ	The Arabs have power.

In all these sentences the subject is indefinite: in the first four it comes in the beginning, and in the last two after the

predicate. Look at them. The first one is preceded by a negative and the second by an interrogative particle, and both stand for something general.

The other two are somewhat specified: One is ascribed to an indefinite noun, and the other is qualified by an adjective.

The subject in the last two sentences is neither definite nor specified; consequently it is put after the predicate, which is a combination of a preposition or an adverb with its genitive.

4. Cases when the predicate (*khabar*) comes before the subject:

1. أَيْنَ الطَّرِيقُ؟ Where is the way?
 مَتَى السَّفَرُ؟ When is the journey?
 كَيْفَ الْخَلَاصُ؟ How is the delivery possible?
2. فِي الدَّارِ صَاحِبُهَا In the house there is its owner.
 لِلْعَامِلِ جَزَاءُ عَمَلِهِ The doer gets the reward of his deed.
3. إِنَّمَا الشَّاعِرُ الْبُحْتَرِيُّ The poet is only Buhtari.
 إِنَّمَا الْمُتَنَصِّرُ مَنِ انْتَصَرَ The victorious is one who has control over his desires.
 عَلَى أَهْوَاءِهِ There is no orator except Ali:
 مَا الْخَطِيبُ إِلَّا عَلَى There is nothing for us except
 مَا لَنَا إِلَّا اتِّبَاعُ الْهَدْيِ to follow the guidance.

Look at these sentences. You will see that the predicate in the sentences of the first category is an interrogative particle which naturally comes in the beginning.

The sentences of the second category are like the last sentence in the previous section, where the predicate is a combination of a preposition and its noun. The only difference is that their subject is joined with a genitive pronoun which refers to the predicate.

The sentences of the third category begin with the restrictive particle *إنما* or with the negative particle *لا* followed by *الـ* which also restricts the predicate.

5. Cases when the subject is dropped:

1. نَعَمْ الْقَائِدُ خَالِدُ بْنُ وَلِيدٍ What a good commander Khalid bin Walid is!
2. بئسَ الرَّجُلُ سَعْدُ What a bad man Sa'd is.
مَرَرْتُ بِزَيْدِ الْكَرِيمِ I passed by Zayd, (he is) a gentleman.
أَهْجُرِ اللَّئِيمَ الْخَسِيسَ Avoid meeting the mean, (who is) miserly.
تَصَدَّقْ عَلَى الْفَقِيرِ Spend on the poor, (who has) no means.
 الْمُسْكِينِ
3. عَزْمٌ ثَابِتٌ (My will is) a firm will.
 نَهَضَةٌ مُبَارَكَةٌ (It) is a blessed awakening.

The sentences of the first category have two parts: نَعَمْ and الْقَائِدُ and خَالِدُ بْنُ وَلِيدٍ and سَعْدُ and بئسَ الرَّجُلُ. The first part is a complete sentence, for نَعَمْ and بئسَ are verbs, and الْقَائِدُ and الرَّجُلُ are subjects. The second part has only the *khavar*; the *mubtadā* which is الْمُمْدُوح (the one to be praised) in the first sentence and الْمَذْمُوم (the one to be blamed) in the second, is dropped, as the verb in the first part is sufficient to indicate it.

The words, الْكَرِيمُ, الْخَسِيسُ and الْمُسْكِينُ in the sentences of the second category were supposed to follow, as adjectives, their preceding nouns. But since they are not meant to qualify them, and are brought here either for the purpose of praise/ or condemnation or for arousing pity, they carry the sign of a predicate. The sentences would have read: مَرَرْتُ بِزَيْدٍ هُوَ الْكَرِيمُ and أَهْجُرِ اللَّئِيمَ هُوَ الْخَسِيسُ. The subject هُوَ has been dropped from them.

The sentences in the third category were supposed to be as عَزْمِي عَزْمٌ ثَابِتٌ and هَذِهِ نَهَضَةٌ مُبَارَكَةٌ: But the subjects have been dropped as the predicates are enough to suggest them.

6. Cases when the predicate is dropped.

1. لَعَنُوكَ لِأَقْبَيْنِ بُوْعَدِي By your life, I will fulfil my promise.
- يَمِينُ اللَّهِ لَا نَحْفِظُ الْمَظْلُومَ By God, I will do justice with the oppressed.

2. لَوْ لَا الْإِيتِكَارُ مَا تَقَدَّمَ
الْإِنْسَانُ If there were no new ideas
humanity would not have moved
forward.
- لَوْ لَا الْهَوَاءُ مَا عَاشَ
مَخْلُوقٌ Had there been no air no creature
would have survived.
3. كُلُّ إِنْسَانٍ وَعَمَلُهُ
الْجُنْدِيُّ وَسِلَاحُهُ Every person and his deed go
together.
The soldier and his weapon are
together.

The predicate which has been dropped in the sentences of the first category is قَسَمِي, and in those of the second category مَوْجُودٌ or كَائِنٌ. The sentences would have read :

يَمِينُ اللَّهِ قَسَمِي لِأَنْصِفَنَّ....., لَعَنُوكَ قَسَمِي لِأَفِيَنَّ.....
لَوْ لَا الْهَوَاءُ كَائِنٌ مَا عَاشَ , and لَوْ لَا الْإِيتِكَارُ مَوْجُودٌ مَا تَقَدَّمَ الْإِنْسَانُ
مَخْلُوقٌ

The predicate which has been dropped in the sentences of the third category is مُقْتَرِنَانِ, that is, 'go together'. The sentences would have read: كُلُّ إِنْسَانٍ وَعَمَلُهُ مُقْتَرِنَانِ, and الْجُنْدِيُّ وَسِلَاحُهُ مُقْتَرِنَانِ. The predicate has been dropped as it was too obvious to be mentioned.

7. More than one subject or predicate.

There can be more than one subject in a nominal sentence.
For example:

زَيْدٌ سَيَّارَتُهُ غَالِيَةٌ Zayd, his car is expensive.

هِيَ الْأَيَّامُ نَوَلٌ These days are changing.

Similarly, there can be more than one predicate telling about a subject. For example:

خَالِدٌ أَدِيبٌ شَاعِرٌ خَطِيبٌ Khalid is a man of letters, a poet,
an orator.

الرُّمَّانُ حُلُوٌّ حَامِضٌ The pomegranate is sweet as well
as sour.

In such cases one predicate is not joined with another by the conjunction *waw*.

8. Summary of the Grammar

1. The *mubtadā* may be a single word, or a combination of words: a construct, a noun with its adjective, a phrase, a noun qualified by a relative clause, or a sentence/clause.
2. Similarly, the *khavar* may be a single word, or a combination of words: a preposition with its noun, an adverb of time or place with its genitive noun, a nominal or a verbal sentence.
3. Usually the *mubtadā* is definite, whether a proper noun, or a noun with a definite article, or a pronoun, personal or demonstrative, or a relative pronoun, or a noun made definite by joining it with a definite genitive.
4. The *mubtadā* is usually definite, but it may be indefinite when it is preceded by a negative or an interrogative particle, or when it is joined to an indefinite genitive, or qualified by an adjective.
5. The predicate precedes the subject when it is an interrogative particle, or a combination of preposition or adverb with the noun governed by them, or when the sentence begins with the restrictive particle *إنما* or with *لَا* followed by *إلا*.
6. The subject is dropped when the sentence begins with *نَعَمْ* or *بِئْسَ*, or when it is a pronoun referring to a preceding noun which is qualified by the predicate, or when the predicate is sufficient to suggest it.
7. The predicate is dropped when it is part of a clause which contains a vow, or begins with *لَوْ*/*لَوْ لَا*, or is too obvious to be mentioned.
8. A sentence may have more than one subject or predicate without a conjunction joining them. In the former case the subject has to be joined with a genitive pronoun referring to the first subject.

Exercises 33

- a. Point out the *mubtadā* and the *khavar* in the following sentences.

١. الجُلُوسُ عَلَى الْكَرَاسِيِّ.
٢. الْحَدِيقَةُ أَمَامَ الْبَيْتِ.
٣. الْحَرَكَةُ تُقَوِّى الْعَضَلَاتِ.
٤. الْبَنْتُ يُحِبُّهَا أَبُوهَا.
٥. الْوَرْدَةُ غَيَّرَهَا فَوَاحٌ.
٦. الصَّدُوقُ يَفُورُ صَاحِبُهُ.
٧. أَيْنَ كِتَابُكَ؟
٨. عِنْدِي سَيَّارَةٌ.

٩. الْغُلْمُ يَرْفَعُكَ. ١٣. فِي الْمَسْجِدِ إِمَامٌ.
 ١٠. النَّوَافِدُ فِي الْبَيْتِ مَفْتُوحَةٌ. ١٤. عَلَى الْحِصَانِ سَرْجُهُ.
 ١١. إِنَّمَا السَّابِقُ مُحَمَّدٌ. ١٥. مَا الْعَادِلُ إِلَّا غَمْرٌ.
 ١٢. الْبَيْتُ كَرُمَتْ أَخْلَاقُهَا. ١٦. هَلْ كَرِيمٌ فَيْكُمْ؟

b. Tell which is dropped from the following sentences, the subject or the predicate.

١. نَعَمَ الْجَلِيسُ الْكِتَابُ. ٥. صَبَّرَ جَمِيلٌ.
 ٢. بَنَسَ الصَّدِيقُ زَيْدٌ. ٦. عَدَلُ عَامٌ.
 ٣. الْغَلَامِيذُ وَكُتِبَهُمْ. ٧. لَوْلَا الْمُنَافَسَةُ مَا كَانَ الرُّقَى.
 ٤. كُلَّ مَنْزِلٍ وَحَدِيقَتُهُ. ٨. لَعَمْرُكَ لَا سَاعِدُنَّ الضَّعِيفَ.

c. Translate into English.

١. الْبُصْبُاحُ ضَوْؤُهُ شَدِيدٌ. ٦. التَّجَارُ شِعَارُهُمُ الصَّدَقُ.
 ٢. الْجَنَّةُ تَحْتَ أَقْدَامِ الْأَمْهَاتِ. ٧. لِلْقَادِمِ دَهْشَةٌ.
 ٣. الْجُنْدِيُّونَ يُدَافِعُونَ عَنْ وَطَنِهِمْ. ٨. تَحِيَّةُ خَالِصَةٍ.
 ٤. الَّذِي أَعْجَبَنِي فِي الْقَاهِرَةِ ٩. كُلُّ رَجُلٍ وَضِيعَتُهُ.
 ١٠. لَوْ لَا النَّيْلُ لَكَانَ مِصْرُ قَفْرًا.
 ١١. نِعْمَتِ الْأُمِّ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ. ١٢. مَا مُجْتَهِدٌ عَائِبٌ.
 ٥. زَهْرَةٌ صَفْرَاءُ ذُبُلَتْ.

d. Translate into Arabic.

1. Birds, they fly in the air.
2. Ali, his friend is honest.
3. There is some water in the jar.
4. In the house there is none but Zayd.
5. Had there been no sun there would have been no life.
6. By God, I am certainly thankful to my benefactor.
7. Good and its reward go together.
8. Every mosque has a minaret.
9. How good a philosopher is Aristotle!
10. What a bad habit is sleeping in the morning.
11. Zayd, his father's house is old.
12. A young boy is asking for help.

e. Put signs:

١. عالم خير من جاهل. ٣. الشقي من جمع لغيره وبخل
 ٢. ضعيف عاذ بقرملة. على نفسه.

٤. لو لا الدين لهلك الناس.
٥. لو ما الكتاية لضاع أكثر العلم.
٦. كل امرء وما فعل.
٧. المجد تحت علم العلم.
٨. إعطاء قرشا في سبيل الله ينهض بالأمة.
٩. أسرع الدعاء إجابة دعوة غائب لغائب. [أبوداؤد]
١٠. إنما المحمود من يجتهد.

١. مَتَى نَحْضُرُ اللَّهَ. [٢١٤:٢]

٢. أَنْ تَعْفُوا أَقْرَبَ لِلتَّقْوَى. [٢٣٧:٢]
٣. أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا. [٢٤:٤٧]
٤. وَأَجَلٌ مُسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ. [٢:٦]
٥. إِنَّمَا الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ. [الحديث]
٦. لَوْ لَا قَوْمُكَ خَدَيْتُو عَهْدَ بِالْكَفْرِ لَبَيَّتُ الْكَعْبَةَ عَلَى قَوَاعِدِ إِبْرَاهِيمَ. [الحديث]
٧. هُوَ الْغُفُورُ الْوَدُودُ. ذُو الْعَرْشِ الْمَجِيدُ. فَعَالَ لِمَا يُرِيدُ. [١٦:١٤:٨٥]
٨. هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ. [٣:٣٥]
٩. قَوْلٌ مَعْرُوفٌ وَمَغْفُورَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَدْنَى. [٢٦٣:٢]
١٠. وَسَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ. [١٠:٣٦]
١١. نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ وَفَوْقَ كُلِّ نَبِيٍّ عِلْمٌ عَلِيمٌ. [٧٦:١٢]
١٢. سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ. [١:٢٤]

Text:

الْمُنْتَصِرُ	victorious	سِلَاحٌ (أَسْلِحَةٌ) weapon
الْخَسِيسُ	miserly	عَذْبٌ sweet
الدِّفَاعُ	defence	شَنِيعٌ shocking, vicious
عَزَمٌ	will, intention	الطَّلُقُ open, fresh
خَلَاصٌ	delivery	(الْوَسَائِدُ) الْوِسَادَةُ pillow
الْمِنْصَدَةُ	table	جُنْدِيٌّ soldier
(ن) طَرَدَ	to drive away	إِبتَكَرَ to innovate
إِنْهَارٌ	to collapse	نَهَضَةٌ progress, awakening
لَازِمٌ	necessary	تَوَلَّى changing
		الرُّمَّانُ pomegranate

Exercises:

a.	مُضَلَّة (عَضَلَات) muscles	فَوَاحٍ	diffusing
	سَابِقُ winner	عَبِيرٌ	fragrance
	سَرَّاجُ saddler		
b.	مُنَافَسَةٌ competition	الرُّقْيُ	progress, advancement
c.	ضَيْعَةٌ profit	قَفْرٌ	waste land
	غَائِبٌ blameworthy	دَهْشَةٌ	surprise, fear
	بِطْلَامُ order	شِيعَارٌ	sign, mark, motto
d.	jar	بَنَفَاعَةٌ	benefactor
	philosopher	فَلَسَفِيٌّ	المُحْسِنِ
e.	(ن) عَاذٌ to take shelter	قَرْمَلَةٌ	straw
	الشَّقِيُّ unhappy	(ض) ضَاعَ	to be lost
	قِرْشٌ one hundred part of a pound.	عَلَمٌ	flag
	نَهَضَ (ب) to raise up	أَجَابَ	respond, accept
f.	(ن) عَفَا to forgive	أَذَى	injury, insult
	تَذَبَّرَ to contemplate	سَوَاءٌ	equal
	إِمْتَرَى to doubt	(قَوَاعِدُ) قَاعِدَةٌ	foundation
	حَدِيثٌ new	عَهْدٌ	period, time
	الْوَدُودُ Very Loving	الْمَجِيدُ	Glorious
	الْعَرْشُ Throne	فَعَّالٌ	great doer
	فَرَضَ to obligate, make compulsory	(أَقْفَالٌ) قُفْلٌ	lock
	مُسَمًّى fixed, named		

LESSON THIRTY FOUR

Verb, Subject, Object, and Quadriliteral Verbs

When the verb precedes the subject, the sentence is a verbal sentence. But when it follows the subject the sentence is a nominal sentence. **حَضَرَ الْوَلَدُ** is a verbal sentence. **الْوَلَدُ حَضَرَ** is a nominal sentence, in which **الْوَلَدُ** is *mubtadā*, and **حَضَرَ** with the pronominal subject (**هُوَ**) implicit in it (= **حَضَرَ هُوَ**) and thus forming a clause is the *khabar*.

1. The Verb Preceding the Subject

- a. When the verb precedes the subject, it is always singular, irrespective of the number of the subject: however we have masculine verb for masculine subject and feminine verb for feminine subject.

حَضَرَ الْوَلَدُ	حَضَرَ الْوَلَدَانِ	حَضَرَ الْأَوْلَادُ
حَضَرَتِ الْبِنْتُ	حَضَرَتِ الْبِنَتَانِ	حَضَرَتِ الْبَنَاتُ

- b. In case the subject is (1) a broken plural, or (2) a collective noun, or (3) a class noun, the verb may be masculine or feminine, irrespective of the gender of the subject. For example:

1. حَضَرَ الرِّجَالُ	or	حَضَرَتِ الرِّجَالُ
قَالَتْ نِسْوَةٌ	or	قَالَ نِسْوَةٌ
2. جَاءَ النَّاسُ	or	جَاءَتِ النَّاسُ
دَخَلَ الْقَوْمُ	or	دَخَلَتِ الْقَوْمُ
3. أَوْرَقَ الشَّجَرُ	or	أَوْرَقَتِ الشَّجَرُ

- c. But when the subject is regular plural, the verb must agree with it.

جَاءَتِ الْفَاعِلَمَاتُ	حَضَرَتِ الْمُسْلِمَاتُ	حَضَرَ الْمُسْلِمُونَ
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- d. When the subject is non-rational plural, the verb must be singular feminine, irrespective of the gender of the subject.

إِنْهَدَمَتِ الْبَيْتُوتُ	جَلَسَتِ النُّوُوقُ	قَامَتِ الْجِمَالُ
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- e. When the subject is a conventional feminine, the verb may be either feminine or masculine.

يَطْلُعُ الشَّمْسُ and تَطْلُعُ الشَّمْسُ
قَامَ الحَرْبُ and قَامَتِ الحَرْبُ

- f. When the subject comes just after the verb, you have a feminine verb for a feminine subject: but if it is separated from the verb by an intervening word the verb may be masculine.

You must say: رَجَعَتْ زَيْنَبُ، سَافَرَتْ عَائِشَةُ

But you may say: سَافَرَ اليَوْمَ عَائِشَةُ or سَافَرَتِ اليَوْمَ عَائِشَةُ

ذَهَبَ بِهِ فاطِمَةُ or ذَهَبَتْ بِهِ فاطِمَةُ

مَا قَامَ إِلَّا هِنْدُ or مَا قَامَتْ إِلَّا هِنْدُ

Similarly you can use a feminine verb for a regular masculine plural if it is separated from the verb:

آمَنَتْ بِهِ المُسْلِمُونَ or آمَنَ بِهِ المُسْلِمُونَ

2. The Verb Coming after the Subject

- a. The verb that refers to a foregoing subject agrees with it in gender and number:

حَضَرَتِ البَيْتُ وَجَلَسَتْ	حَضَرَ الوَلَدُ وَجَلَسَ
حَضَرَتِ البَيْتَانِ وَجَلَسَتَا	حَضَرَ الوَلَدَانِ وَجَلَسَا
حَضَرَتِ البَنَاتُ وَجَلَسْنَ	حَضَرَ الأولادُ وَجَلَسُوا
حَضَرَتِ النِّسَاءُ وَجَلَسْنَ	حَضَرَ المُسْلِمُونَ وَجَلَسُوا
	حَضَرَ القَوْمُ وَجَلَسُوا

- b. The verb following a conventional feminine has to be feminine:

الحَرْبُ قَامَتْ أو تَقُومُ الشَّمْسُ طَلَعَتْ أو تَطْلُعُ

- c. The verb following a non-rational plural has to be singular and feminine.

قَامَتِ الجمالُ ثُمَّ جَلَسَتْ	The camels got up then sat down.
اِشْتَرَيْتُ الكِلَابَ فَحَرَسَتْ الدَّارَ	I bought the dogs which then kept guard on the house.

3. Order of the Subject and the Object

- a. Normally the subject precedes the object, but since one is *marfū'* and the other is *mansūb*, the order may be reversed when desired without creating confusion. You may say:

أَكْرَمَ خَالِدًا زَيْدُ or أَكْرَمَ زَيْدُ خَالِدًا

b. However, in the following cases the subject must precede the object:

1. When it is not possible to distinguish otherwise between the subject and the object. For example:

صَرَبَ هَذَا هَذَا أَكَلَ يَحْيَى كُمَثْرَى
قَابِلَ الَّذِي نَجَّحَ الَّذِي رَسَبَ أَكْرَمَ صَدِيقِي وَالِدِي

2. When the sentence begins with *إِنَّمَا*

إِنَّمَا صَرَبَ زَيْدٌ عَلِيًّا It is Zayd who hit Ali.

For if you say *إِنَّمَا صَرَبَ عَلِيًّا زَيْدٌ* the sentence would mean something different: It is Ali whom Zayd hit.

3. When the sentence is exceptive.

مَا أَكْرَمَ زَيْدٌ إِلَّا عَلِيًّا or Zayd did not honour except or
مَا أَكْرَمَ زَيْدٌ غَيْرَ عَلِيٍّ other than Ali.

For if you reverse the order, the sentence would mean something different:

مَا أَكْرَمَ عَلِيًّا إِلَّا زَيْدٌ None honoured Ali except Zayd.

c. And the object must precede the subject in the following cases:

1. When the object is an inseparable pronoun, and the subject is a noun or an independent pronoun. For example:

أَكْرَمَكَ زَيْدٌ or مَا أَكْرَمَكَ إِلَّا أَنَا

2. When the subject is joined with a genitive pronoun which refers to the object.

أَكْرَمَ خَالِدًا قَوْمُهُ Khalid's people honoured him.

3. When the subject is restricted by means of *إِنَّمَا* or the combination of *مَا* and *إِلَّا*

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ Only those among His sessouts
الْعُلَمَاءُ [٢٨:٣٥] traly fear God who have
knowledge.

مَا غَابَ الْخَيْرَ إِلَّا جَاهِلٌ No one found fault with the good
except the fool.

4. When the object is the object of an interrogative verb in an interrogative sentence, or the object of a verb in a conditional sentence.

مَنْ سَتُكْرِمْ غَدًا؟ Whom will you honour tomorrow?

أَيُّ كِتَابٍ تَقْرَأُ تَسْتَفِيدُ Whatever book you read you will
benefit from it.

5. When the object is the object of a verb carrying ف in response to أَمَّا. For example

أَمَّا الْمُحْسِنِينَ فَأَكْرِمُوا As for the righteous, honour him,
وَأَمَّا الْمُسِيئَ فَلَا تُكْرِمُوا and as for the wrong-doer, do not
honour him.

4. Subject of the Passive Verb

1. Usually the subject of a passive verb is formed by putting the object of the transitive verb in place of the subject which is dropped, and changing the active verb into passive. For example, from قَرَأَ الطَّالِبُ الْكِتَابَ we have قُرِيَ الْكِتَابُ.

In case the active verb has more than one object, any one object is made subject and the other object is retained as it is. For example: from كَسَبَ الْفَقِيرُ ثَوْبًا we may have كُسِيَ الْفَقِيرُ كَسَبَ الْفَقِيرُ ثَوْبًا or كُسِيَ الْفَقِيرُ ثَوْبًا.

2. Another way is to change the active intransitive verb into passive and put the adverb of time or place in place of the subject. For example, from صُفْنَا رَمَضَانَ we may have صِيِمَ رَمَضَانُ.

3. The *maful mutlaq* of a verb may also be put in place of the subject, and the active verb changed into the passive. For example, from سَجَدَ الْخَاشِعِينَ we may have يُسَجَّدُ الْخَاشِعِينَ, and from هَجَمَ الْعَدُوُّ هُجُومًا غَنِيْفًا we may have هُجِمَ هُجُومٌ غَنِيْفٌ.

5. Quadriliteral Verbs (فعل رباعى)

The majority of verbs in Arabic have three letters at their root, only a few of them have four. So far, we have been concerned with the former, it is now time to discuss the latter.

Simple Forms:

Like trilateral verbs, the quadrilaterals also have simple and derived forms. In the first category, they either have all the four letters different, such as دَخَرَ (rolled) and بَعَثَ (resurrected), or the first two letters are repeated twice, such as زَلَزَلَ (shook) and حَضَحَضَ (became manifest).

Simple quadriliteral verbs are conjugated as follows:

Perfect:

دَخَرَجَ دَخَرَجُوا دَخَرَجْتُ دَخَرَجْتُمْ دَخَرَجْتُ...

Imperfect:

يُدَخِّرُ يُدَخِّرَانِ يُدَخِّرُونَ تُدَخِّرُ تُدَخِّرَانِ يُدَخِّرْنَ...

Imperative:

دَخِّرْ دَخِّرَا دَخِّرُوا دَخِّرِي دَخِّرَا دَخِّرْنَ

Participles:

مُدَخِّرٌ مُدَخِّرَةٌ

Derived Forms:

Quadriliteral verbs have three derived forms, though not every verb has all the three.

1. We have the first derived form by adding *ت* in the beginning. Thus from دَخَرَجَ we have تَدَخَّرَ, which is intransitive, whereas دَخَرَجَ is transitive. Similarly, from تَزَلَّزَلْ we have تَزَلَّزَلْ.
2. We have the second form by adding *hamzah* in the beginning and *nūn* after the second letter. From خَرَجَ (to gather), for example, we have اِخْرَجَ (to assemble, intr.).
3. And we get the third form by adding *hamzah* in the beginning and doubling the last letter. For example, from قَشَعَرْ we have اِقْشَعَّرْ (to tremble).

Conjugation:

	First Form	Second Form	Third Form
Perfect	تَزَلَّزَلْ	اِخْرَجَ	اِقْشَعَّرْ
Imperfect	يَتَزَلَّزَلْ	يَخْرُجُ	يَقْشَعِّرُ
Imperative	تَزَلَّزَلْ	اِخْرُجْ	اِقْشَعِّرْ

The first form is conjugated like تَفَعَّلَ, the second like اِسْتَفْعَلَ, and the third like اِسْتَفْعَلَ (see Lesson 21).

6. Summary of the Grammar

1. When the verb comes before the subject the sentence is a verbal sentence. But when it comes after the subject the sentence is a nominal sentence, the subject being the *mubtadā* and the verb along with the pronoun hidden in it being the *khabar*.
2. When the verb precedes the subject it is always singular whatever may be the number of the subject.

3. As for the gender of the preceding verb, the following rules apply:
 - a. When the subject is (1) a broken plural or (2) a collective noun, or (3) a class noun, or (4) a conventional feminine, or (5) when a rational feminine subject is separated from the verb by any intervening word, the verb may be feminine and may be masculine.
 - b. When the subject is a rational regular plural the preceding verb must agree with the subject in gender.
 - c. When the subject is non-rational plural the preceding verb must be singular feminine, irrespective of the gender of the subject.
4. The verb that refers to a preceding noun agrees with it in gender and number. However, if the subject is non-rational plural the succeeding verb has to be singular and feminine.
5. The subject must come before the object when (1) it is not possible to distinguish between them by means of signs, or (2) when the sentence begins with إِنَّمَا or with مَا followed by إِلَّا.
6. The object must come before the subject when (1) it is an inseparable pronoun, or (2) when the subject is joined with a pronoun that refers to the object, or (3) when the subject is restricted by means of إِنَّمَا, or the combination of مَا and إِلَّا, or (4) the object is an interrogative pronoun, or (5) it is the object of a verb that carries فَ in response to أَلَمْ.
7. Any object of an active transitive verb may be made the subject, if the verb is changed into passive. In case of an intransitive verb, the adverb of time or place, or the *maḥūl muṭlaq* may act as the subject if the verb is changed from active to passive.
8. Quadriliteral verbs have simple as well as derived forms. The former is of two types, one in which all the letters are different, and the other in which the first two letters are repeated twice. Derived forms are of three types, on the pattern of تَزَلُّزَلْ or تَدَخَّرَجْ, إِخْرَجْ and إِقْشَعْرْ.

Exercises 34

a. Write the perfect of the following verbs:

إِشْمَأَزَّ , تَرَعَّرَ , رُنْدَقَ , زَلَزَلَ

b. Write the imperfect of the following verbs:

إِفْرَنْتَقَعَ , إِطْمَأَنَّ , تَمَضَّضَ , وَسَّوَسَ

c. Write the imperative of the following verbs:

إِقْشَعِرْ , هَرُولَ , غَرَّغِرْ

d. Write the participle of the following verbs:

سَلَسَلَ , إِطْمَأَنَّ , هَيَّيْمَنَ , تَرَجَّمَ

e. Translate into English.

١. نَقَصَ الْبَائِعُ الْمُشْتَرِيَ بَيْنَارًا. ٨. أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ.

[٢٨:١٣]

٢. كُنِيَ عَلَى أَبِي الْحَسَنِ.

٣. رَأَيْتُ الْحُرِّيَّةَ تَرْتَفِعُ فِي كُلِّ

[٥٤:٣٤]

مَكَانٍ.

٤. تُسَاعِدُ الْمَرْأَةَ رُوحَهَا فِي

[٥٢:٤٠]

الْحَيَاةِ.

٥. سَهَرَتْ لَيْلَةُ قَمَرَاءَ.

[٤١:٥٤]

٦. زُلْزِلَتِ الْأَرْضُ زِلْزَالًا شَدِيدًا

٧. فَمَنْ رُخِّحَ عَنِ النَّارِ وَأُدْخِلَ ١٢. قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي

الْجَنَّةَ فَقَدْ فَازَ. [١٨٥:٣]

آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ. [٩١:١٠]

f. Put signs:

١. قيل إن زيدا ناجح. ٨. الخلود في الدنيا لا يؤمل

والخطأ لا يؤمن.

٢. كلف خالد بهذا الأمر.

٣. عمل عمل مذكر.

٤. خلق الإنسان ضعيفا.

٥. ورث سليمان داود.

٦. السابق فرسه فائز.

٧. يحتفل احتفال عظيم بهلال

يغرغر. [الترمذی]

رمضان.

g. Translate into Arabic.

1. The beggar was given a dinar.

2. He hired engineers, so they prepared the project.

3. The two girls came and took their seats.
 4. Nobody was honoured except I.
 5. Ali was told that to lose hope is harmful.
 6. The news was quoted that the manager died.
 7. The examination passed in complete silence.
 8. It is hoped that they secured the goal.
 9. The whole day was spent in walking.
 10. One who does whatever he likes meets what he does not like.
- h. Read and translate:

١. لَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ. [١٦:٥٠]
٢. وَاللَّيْلِ إِذَا عَسْعَسَ وَالصُّبْحِ إِذَا تَنَفَّسَ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ. [١٧:٨١]
٣. يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً. [٢٧:٨٩]
٤. وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ. [٤٨:٥]
٥. أَفَلَا يَعْلَمُ إِذَا بُعِثَ رَافِي الْقُبُورِ وَحُصِّلَ مَا فِي الصُّدُورِ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ. [١١٠:٩-١١]
٦. قَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ. [٣٠:١٢]
٧. قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ. [١٤:٤٩]
٨. إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا. [١٢:٦٠]
٩. وَإِذَا ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا. [١٢٤:٢]
١٠. وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ. [٤٤:١١]
١١. اللَّهُ أَنْزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَتَابِي تَقْشَعُرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ. [٢٢:٣٩]

Vocabulary

Text:

كُتِرَ	pear	دَحْرَجَ	to roll
أَكْرَمَ	to honour	زَلْزَلَ	to shake up (tr.)
(س) خَشِيَ	to fear	إِخْرَجَ	to assemble
الْمُصِئُ	wrong-doer	إِقْشَعَرَ	to tremble
(ن) كَسَا	to wear, drape, clothe	عَنِيفٌ	harsh, hard,
(ن) هَجَمَ	to attack	تَزَلَّزَلَ	to move
(ض) غَابَ	to find fault, to be defective		shake up (intr.)

Exercises:

- a. زَنْدَقَ to renegade, be an *إِشْمَاقٌ* to shrink, recoil,
atheist (*zindiq*) abhor
- b. تَرَعَّرَعَ to flourish, bloom
وَسَّوَسَ to whisper *إِطْمَأَنَّ* to feel safe,
تَمَضَّمَضَ to rinse satisfied
إِفْرَنْقَعَ to flee
- c. غَرَّغَرَ to gargle هَرَّوَلَ to walk fast, rush
- d. تَرَجَّمَ to translate سَلَسَلَ to chain up,
هَيَّيَمَ to guard, protect, interlink,
preserve be continuous
- e. إِشْتَهَى to desire (ض) كَنَى to allude, to call
مُعْذِرَةٌ excuse by surname
سَاعَدَ to assist, help رَايَةً flag
الْمُشْتَرِي buyer (ف) سَهَرَ to be awake
لَيْلَةٌ قَمَرَاءُ moon-lit night رُحِرَ to remove, rip
(ن) حَالَ to obstruct, pass, (ض) كَنَى to allude, use
come in between surname
- f. كَلَّفَ to obligate هَلَّالٌ first moon
مُهِّمٌ important حُلُوْدٌ permanent stay

	إِحْتَفَلَ	to celebrate		
g.	to hire	إِسْتَأْجَرَ	to lose hope	(س) يَيْئِسُ
	to prepare	أَعَدَّ	to quote	(ن) نَقَلَ
	to secure	حَصَلَ (على)	silence	هُدُوء
	to spend	(ض) قَضَى	to meet	(س) لَقِيَ
	goal	(أهداف) هَدَفَ		
h.	عَسَّعَسَ	to darken, grow dark	(ض) غَاضَ	to decrease, diminish, recede
	تَنَفَّسَ	to breathe	مَرَّحَنِيَّ	liked
	مَثَّانِي	oft repeated	رَاوَدَ	to entice
	حَصَّلَ	to collect, get	لَمَّا	not yet
	بَايَعَ	to pledge	(س، ف) بَلَغَ	to swallow
	أَقْلَعَ	to abstain, set sail, stop	مُتَشَابِهَ	similar, vague
	فَتَى	young man, servant	(جُلُودُ) جُلْدَ	skin
			بَعَثَرَ	to resurect
			أَتَمَّ	to complete,
	بَدَوِ (أَعْرَابُ) عَرَبَ	bedoin Arabs		perfect

LESSON THIRTY FIVE

Emphasis, Persuasion, Warning, Specification, Verbs Acting askāna, and Idāfah

1. Emphasizing a Noun (التوكيد)

(a) There are different ways for emphasizing a noun. One is to use some words like نَفْس (the same), كِلَا (both), and كُل (the whole, all). نَفْس is used for masculine and feminine singular alike as well as feminine plural: in case of masculine plural, the plural form, أَنْفُس is used. كِلَا with its feminine كِلْتَا is used for duals. كُل is used for all, masculine and feminine, singular and plural. For example:

1. نَفْس

زَارَنَا الْمُدِيرُ نَفْسَهُ	The manager himself visited us.
كَلَّمْتُ الرَّئِيسَ نَفْسَهُ	I talked to the president himself.
صَدَرَ الْأَمْرُ مِنَ الْوَزَارَةِ نَفْسِهَا	The order came from the ministry itself.

2. كِلَا

نَجَحَ الْأَخَوَانِ كِلَاهُمَا	Both the brothers have passed.
اشْتَرَيْتُ الْخَيْصَانَيْنِ كِلَيْهِمَا	I bought both the horses.
جَلَسْنَا فِي الْخُجْرَتَيْنِ كِلْتَاهُمَا	We sat in both the rooms.

3. كُلُّ

بَلِيَ الْأثاثُ كُلُّهُ	The whole furniture has perished.
قَطَعْنَا الطَّرِيقَ كُلَّهُ	We went all the way.
فَرَغْتُ مِنَ الْأَعْمَالِ كُلِّهَا	She finished all the works.

As you see in the examples, these words act as a substitute (*badal*) for the nouns they enforce, and hence carry the same sign the latter have. Note also that they are used with

a genitive pronoun which refers to the noun they enforce.

عَيْن is also used in the sense of 'the same', particularly in the case of non-rational beings. For example:

كَتَبْتُ هَذِهِ الْعِبَارَةَ عَيْنَهَا I wrote this very passage.

To strengthen further the sense of كُلُّ أَجْمَعُ with feminine جَمْعَاءُ and plural أَجْمَعُونَ and جُمُع (f) are used. For example:

جَاءَ الصَّفُّ كُلُّهُ أَجْمَعُ	The whole class came.
حَضَرَتِ الْقَبِيلَةُ كُلُّهَا جَمْعَاءُ	The whole tribe was present.
فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ. [٣:١٥]	Then all the angels without exception prostrated.
حَضَرَتِ الطَّالِبَاتُ كُلُّهُنَّ جُمُع	All the girl students without exception were present.

These words may also be used independently. For example:

حَضَرَتِ الْآبَاءُ جَمِيعُهُمْ	All the parents attended the
حَقْلُ التَّخْرِجِ	graduation ceremony.
فَتَحْتُ النُّوَافِذَ جَمِيعَهَا	I opened all the windows to freshen
لِتَجْدِيدِ هَوَاءِ الْغُرْفَةِ	the air of the room.
فَارَ الْمُرَشِّحُ بِأَصْوَاتِ	The candidate got the vote of all
النَّاجِبِينَ جَمِيعِهِمْ	the voters.

(b) Another way to emphasize a noun as well as a verb is to repeat it. For example:

رَأَيْتُ التَّمْسَاحَ التَّمْسَاحَ	I saw the alligator, the alligator.
طَلَعَ طَلَعَ الْهَلَالُ	Rose, rose the moon.
لَا لَا أَبْوُحُ بِالْأَسْرِ	No, I will not disclose the secret.
قَدِمَ سَعْدٌ قَدِمَ سَعْدٌ	Sa'd came, Sa'd came.
حَذَارِ حَذَارٍ مِنَ الْإِهْمَالِ	Beware, beware of negligence!

As you see from these examples, you may also emphasize a verb, a particle or sentence by repeating it.

(c) Emphasizing a pronoun.

(i) To emphasize a nominative pronoun implicit in a verb, you have to state it again explicitly. For example:

قُمْتُ أَنَا بِاَلْوَاجِبِ It is I who did the necessary.

خَالِدٌ كَتَبَ هُوَ الْجَوَابَ It is Khalid who wrote the letter.

For further emphasis you may add *nَفْس* also. For example:

خَالِدٌ لَدَ كَتَبَ هُوَ نَفْسُهُ الْجَوَابَ It is Khalid that wrote the letter himself.

إِفْتَحْ أَنْتَ نَفْسُكَ الْبَابَ You yourself open the door.

(ii) Similarly, to emphasize an accusative or genitive pronoun which is joined with a verb or a preposition, you have to mention the pronoun again, but in the nominative (*marfū'*) form. For example:

مَا زَارَكَ أَنْتَ أَحَدٌ No one visited you, yourself.

سَلَّمْتُ عَلَيْهِ هُوَ I greeted him, himself.

(d) Emphasizing a verb.

(i) An imperative may be emphasized by adding *nūn* to it. For example:

أَكْرِمَنَّ الْحُضُوفَ Do honour the guests.

سَاعِدَنَّ الْفُقَرَاءَ Do help the poor.

لَا تُكْثِرَنَّ مِنَ الْجِدَالِ Do not engage in much discussion.

(ii) Similarly an imperfect verb may be emphasized by adding *nūn* to it provided it carries the *lām* of imperative (first sentence), or is preceded by any interrogative particle (second sentence) or by the conditional *إِذَا* (third sentence):

لَتَأْمُرَنَّ بِالْمَعْرُوفِ You must enjoin the good.

هَلْ تَحُجُّنَ هَذَا الْعَامَ؟ Will you make *hajj* this year?

إِذَا تَسَافَرْتَ تَتَعَلَّمُ If you travel you would learn.

(iii) But in case the imperfect is preceded by an oath it must add *nūn* and carry the *lām* of oath, provided that (1) it is not separated from the latter by any word, and that (2) it is affirmative, not negative. For example:

وَاللَّهِ لَا قُومَنَّ بِالْوَاجِبِ By God, I will do the duty.

وَحَقِّكَ لَا خُذُمَّنَّ الْوَطَنَ By your life, I will serve the country.

تَاللَّهِ لَا سَاعِدَنَّكَ By God, I will help you.

Failing any of these conditions, the imperfect may be used without the *nūn*.

2. Persuasion (الإغراء)

For the purpose of persuasion or instigation, the verb is often dropped and only the object is mentioned. For example:

الْمُرُوءَةُ	Observe the manners of a gentleman.
الْأَدَبُ الْأَدَبُ	Behave, behave.
الصَّدْقُ وَكَرَمُ الْخُلُقِ	Stick to truth and magnanimity.

The verb which is dropped from these sentences is **الرَّزَمُ**, that is, observe, stick to.

3. Warning (التَّحْذِيرُ)

The same operation is made in the case of warning. Here the verb that is dropped is **اِحْذَرْ**, beware, or **بَاعِذْ**, keep away, shun. For example:

الْأَسَدُ الْأَسَدُ	Beware of the lion, the lion.
نَفْسِكَ وَالشَّرَّ	Keep yourself away from evil.
إِيَّاكَ وَالْكَذِبَ	You avoid lying.
إِيَّاكُنَّ مِنَ التَّبَرُّجِ	You women keep away from displaying charms.
إِيَّاكَ أَنْ تُسْرِفَ	You must shun extravagance.

4. Specification (الإختصاص)

Look at these sentences:

نَحْنُ - الطَّلَبَةُ - شِغَارُنَا الْجِدُّ	We, the students, are known for hard work.
إِنَّا - بَنِي ضَبَّةَ - أَصْحَابُ الْجَمَلِ	We, the Bani Dabbah, are camel riders.
نَحْنُ - الْعَرَبَ - نُكْرِمُ الضَّيْفَ	We, the Arabs, honour the guest.
بِنَا - تَمِيمًا - يُكْشَفُ الضَّبَابُ	By us, the people of Tamim, the cloud (of difficulties) is cleared.

In sentences above, the words in paranthesis define and specify what is meant by the preceding pronoun. They are put in the accusative, because they are the object of the verb **أَخْصُ** [I specify or mean] which has been dropped.

5. Verbs acting as كَانَ

A number of verbs like, **أَضْحَى**, **أَمْسَى**, **أَصْبَحَ**, **صَارَ**,

مَا أَفْتَيْ , مَا انْفَكَ , مَا بَرِحَ , مَا زَالَ , مَا دَامَ , and بَاتَ , ظَلَّ act like
كَانَ , and put the predicate in the accusative. For example:

1. صَارَ الْبَرْدُ قَارِصًا The winter has become chilly.
أَصْبَحَ الْجَوُّ غَائِمًا The weather this morning is
cloudy.
أَمْسَى الزَّهْرُ ذَابِلًا The flower is fading this evening.
أَضْحَى الشَّارِعُ مُزْدَجَمًا The road is crowded at noon.
ظَلَّ الْعَبَارُ ثَائِرًا The dust is continuously spreading
today.
بَاتَ الْمَرِيضُ مُتَأَلِّمًا The sick man has passed the night
in pain.
2. مَا زَالَ الْهَوَاءُ شَدِيدًا The wind continued to be strong.
لَا تَزَالُ الشَّمْسُ مُشْرِقَةً The sun is still shining.
لَا أَكَلُمُكَ مَا دُمْتُ حَيًّا I will not speak to you as long as
I live.
مَا انْفَكَتِ النَّارُ مُشْتَعِلَةً The fire is still raging.
مَا بَرِحَ الْكِتَابُ مَفْقُودًا The book is still untraced.
مَا فَبِيَ التَّاجِرُ صَادِقًا The merchant is ever true.

Of the verbs in the first category صَارَ indicates simple becoming, ظَلَّ and بَاتَ indicate happening in the day or night, and أَصْبَحَ , أَمْسَى , أَضْحَى indicate happening in a particular part of the day. But often they mean happening without any reference to the time.

The verbs of the second category مَا زَالَ (س) , مَا دَامَ (ن) , مَا أَفْتَيْ (س) , مَا بَرِحَ (س) indicate the continuity of a happening and hence are called أفعال الإستمرار.

Since all these verbs are incomplete verbs (أفعال ناقصة) like كَانَ , they need a complement which is called their *khavar* and is put in the accusative, and their subject is called *ism* like the *ism* of كَانَ (see Lesson 15).

6. Forms of *Idāfah* (ascription)

The purpose of *idāfah* is to define and identify. This purpose is best served when the genitive (*muḍāfilayhi*) is something definite: a proper noun, a noun with definite article

or a pronoun, as for example in the following sentences:

- a. كَلَامُ خَالِدٍ بَلِيغٌ Khalid's speech is eloquent.
 حَرَارَةُ الشَّمْسِ لَا فِخَّةَ The heat of the sun is scorching.
 يَدَاهُ مَبْسُوطَتَانِ His hands are open.

This purpose is realised in a lower degree when the genitive is indefinite, as you can see in the following sentences.

- b. سَمِعْنَا بَكَاءَ طِفْلِ We heard the cry of a child.
 أَشَمُّ رَائِحَةَ وَرْدَةٍ I smell the fragrance of a rose.
- c. Look at the following examples:

- صَانِعُ الْمَعْرُوفِ مَشْكُورٌ The doer of a kind act deserves thanks.
 مَحْمُودُ الْخَصَالِ مَمْدُوحٌ The person of good habits is to be praised.
 عَاشِرُ رَجُلٍ خَسَنَ الْخُلُقِ Live with one who is well-behaved.
 احْذَرِ مِنْ سَرِيعِ الْغَضَبِ Berware of the short-tempered.

In these examples, the *idafāh* does not serve its purpose, for the construct (*mudāf*) is in no way specified or identified by being joined with the genitive. In fact, the construct works as an adjective and qualifies the genitive. In the first two cases it is a participle, active or passive, in the next two an adjective.

It is for this reason that *idafāh* of the first two kinds is called *idafāh ma'nawīyah*, real *idafāh*, and of the third kind *idafāh lafzīyah*, or formal *idafāh*.

- d. The construct in the formal *idafāh* may carry the definite article which it usually does not carry. For example:

- الْمُنْصِفُ النَّاسِ مَحْبُوبٌ The one that is fair to people is loved.
 الْخَافِظَا دُرُوسِهِمَا مُكَافَأَانِ Those two that learn their lessons will be rewarded.
 زَارَنِي الْمُكْرِمُو زَيْدٍ Those that honoured Zayd visited me.

- e. A whole clause may act as a genitive (*mudāf ilayh*). For example:

1. **إِجْلِسْ حَيْثُ أَرَدْتَ** Sit where you want.
جَلَسْتُ حَيْثُ الْمَنْظَرُ I sat where the scene is beautiful.
جَمِيلٌ
2. **جَاءَ إِذِ الْحَرِّ شَدِيدٌ** He came when it was very hot.
ذَهَبُوا إِذْ هَطَلَ الْمَطَرُ They went out when the rain was pouring down.
3. **تَبَقَّطْتُ عَلَى جِئِنِ أَدْنِ** I got up the time the man called for prayer.
الْمُؤَدِّنِ
سَبَّافَرُوا فِي زَمَنِ اشْتَدَّ They travelled at the time it was very cold.
الْبَرْدِ
هَذَا يَوْمٌ يَنْفَعُ الْجِدُّ This is the day when hard work will pay.

The clause that comes after **حَيْثُ** , **إِذْ** , **جِئِنِ** , **زَمَنِ** , **يَوْمٌ** acts as the genitive of these words. Note that the clause after **إِذْ** refers to a happening in the past, and the clause after **إِذَا** refers to a happening in the future. Again, the clause following **إِذْ** may be nominal or verbal, but the clause following **إِذَا** must be verbal.

7. Summary of the Grammar

1. To emphasize a noun, words like **نَفْسُ** , **كُلُّ** , **كُلَا** , **عَيْنِ** , **جَمِيعِ** and **أَجْمَعِ** are used. The first five are used as construct with a genitive referring to the noun concerned, the last one is used as an adjective. They are put in the same case as their noun. The other way is to repeat the noun.
2. To emphasize a nominative pronoun implicit in a verb, state it again explicitly. You may further enforce it by using **نَفْسُ**.
 To emphasize an accusative or genitive pronoun joined with a verb or preposition, mention it again, but in the nominative case.
3. To emphasize a verb, one way is to repeat it **و** another way is to add doubled **nun** to the imperative or to the imperfect following an interrogative or an oath or the conditional **إِذَا**.
4. For the purpose of persuasion/instigation (**إِغْرَاءً**) , the verb is often dropped and the object in the accusative is stated once or twice.

5. The same operation is made in the case of warning (تَحْذِيرٍ) .
6. A group of verbs are incomplete verbs: they act as كَانُ putting the noun that follows in the nominative, and the complement in the accusative. Of these some refer to a happening in a part of the day, others indicate continuous happening.
7. The purpose of *idāfah* is to define and identify a thing. This purpose is served when the construct is not adjective of its genitive, and the latter refers to something particular. This is *idāfah* in the real sense. But when the construct is an adjective of the genitive, the *idāfah* is formal: in that case the construct may take the definite article which it otherwise does not take.

A clause coming after كَيْثُ , إِذْ , حِينَ , etc. may act as a genitive of these words.

Exercises 35

a. Translate the following into English.

١. خَرَجَ الْقَائِدُ نَفْسَهُ لِتَوْدِيعِ الْجَيْشِ.
٢. النِّسَاءُ بَأَنْفُسِهِنَّ طَالَبْنَ بِحُقُوقِهِنَّ.
٣. حَضَرَ الْوُزَرَاءُ كُلُّهُمْ الْاجْتِمَاعَ.
٤. حَقَّقَ الْمُؤْتَمَرُ أَهْدَافَهُ كُلَّهَا.
٥. قَرَأْتُ الْقِصَّةَ عَيْنَهَا السَّنَةُ الْمَاضِيَّةُ.
٦. أَحْسَنْتُ إِلَى فَقَرَاءِ الْقُرْبَى عَامَّتِهِمْ.
٧. لَا لَا أَحُونَ الْعَهْدَ.
٨. أَنْتَ الْمَلَامُ أَنْتَ الْمَلَامُ.
٩. أَجَلٌ، أَجَلٌ سَبَلَقَى الْجَانِي جَزَاءَهُ.
١٠. غَرَبَتْ، غَرَبَتْ الشَّمْسُ.
١١. مَا جَاءَنَا نَحْنُ أَحَدٌ.
١٢. تَالُوْهُ لَتَشْفَقَنَّ عَلَى الْيَتِيمِ.
١٣. الْجَدُّ وَالْإِسْتِعَانَةُ.
١٤. النَّجْدَةُ، النَّجْدَةُ.
١٥. إِيَّاكَ وَالْإِهْمَالَ.
١٦. لَا يَزَالُ الْجِدُّ فِي سَبِيلِ النَّجَاةِ.
١٧. لَا تَقْرَأْ مَا دَامَ النُّورُ ضَعِيلاً.
١٨. لَا يَفْتَأُ الْكَذَّابُ خَائِفاً.
١٩. مَا بَرِحَ الْمَطَرُ هَاطِلاً.
٢٠. ظَلَّ الرَّاثِرُونَ جَالِسِينَ فِي الْمَكْتَبَةِ.
٢١. أَصْبَحْتُ أَسْعَارُ الْفَوَاكِهِ مُرْتَفِعَةً.
٢٢. أَضْحَكَ شَوَارِعَ الْمَدِينَةِ مُزْدَحِمَةً.
٢٣. بَاتَ الْبَرِيضُ سَاهِراً طَوْلَ اللَّيْلِ.
٢٤. نَحْنُ الْأَدْيَاءُ رُسُلُ الْفُكْرِ.
٢٥. لَنَا مَعْشَرَ الْعَرَبِ تَارِيخٌ مُشْرِقٌ.
٢٦. الْمُجِبُّ فَعَلَ الْخَيْرَ سَعِيدٌ.
٢٧. نَزَلَ الْمَطَرُ عَلَى حِينِ الْفَلَاحِ قَانِطٌ.

b. Put signs:

١. الصلاة الصلاة. ٩. اختصم الرجلان كلاهما.
٢. العلم والعمل. ١٠. الجد فانه طريق النجاة.
٣. إياك إياك والنميمة. ١١. ما برح المريض نائما.
٤. إياكم ان تكذبوا. ١٢. اسكت مادام السكوت نافعا.
٥. نحن العرب أشجع الناس. ١٣. ما زال في الحديقة زوار.
٦. ذهبوا هم أنفسهم. ١٤. أضحى الدواء قيمته مرتفعة.
٧. اعتكفت أسبوعا كله. ١٥. الْمُتَّقُونَ أعمالهم رابحون.
٨. خالد قرأ هو الكتاب. ١٦. رجعت حين انقطع المطر.

c. Translate into Arabic.

1. The president was himself present to welcome the guests.
2. I myself paid the money to your brother.
3. I will never never cheat anyone.
4. Did anyone ever hit you, yourself?
5. The fever has gone but the patient continues to be weak.
6. You must thank the man who helped you.
7. The heat is still scorching.
8. Beware of dissension.
9. Unity, you must observe unity.
10. Mind the way, the way.
11. We the leaders of thought are sincere.
12. They came when the wind was blowing hard.
13. Don't talk before you think.
14. Read the book when you get time.

d. Read and translate:

١. وَ أَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا. [٣١:١٩]
٢. قَالُوا تَاللَّهِ تَفْتُنَا تَذَكَّرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا. [٨٥:١٢]
٣. لَا تَرْجِعُوا بَعْدِي كَفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. [الحديث]
٤. فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا. [١٣:٩١]
٥. إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغَرْنَاهُمْ أَجْمَعِينَ. [٧٧:٢١]
٦. وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا. [٩٩:١٠]
٧. إِيَّاكُمْ وَالتَّمَادُحَ فَإِنَّهُ الذَّبْحُ. [ابن ماجة: ١٢٣٢]
٨. كُنْتُمْ أَعْدَاءُ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا.
٩. [١٠٣:٣]
٩. كَلَّمَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا. [٣٣:١٨]

١٠. لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَشْرَبُ الْخَمْرَةَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ. [الحديث]

Vocabulary

Text:

تَلَفَ (س)	to perish	جَدَالَ	discussion
صَدَرَ (ن)	to issue, proceed	صَارَ (ض)	to become
حَقْلُ التَّخْرِجِ	convocation	الْتَبَرُّجُ	display of charms
	ceremony	الإِسْرَافُ	extravagance
تَجْدِيدُ	renewal	شِبَعَارُ	distinction, sign
الْمُرْشِحُ	the candidate	ضَبَابُ	cloud of smoke,
صَوْتُ (أَصْوَاتُ)	vote		fog
نَاجِبُ	voter	قَارِسُ	chilly
الْتِمْسَاحُ	alligator	ثَائِرُ	spreading
(ن) بَاخُ	to disclose	فَاعِلُ الصَّالِحِ الْمَعْرُوفِ	doer of good
حَذَارُ	beware	(خَصْلَةٌ) حَصَالُ	habits
مُتَأَلِّمٌ	feeling pain	مَفْقُودٌ	lost
مُشْرِقٌ	shining	بَلِيغٌ	eloquent
مُشْتَعِلٌ	burning, raging	لَا فِخَةَ	scorching
الْمُنْصِفُ	fair, just	رَائِحَةُ	smell
(ف), (ن) شَمٌّ	to smell	(ن) تَارَ	to rage
(ض) هَطَلَ	to pour down	كَافًا	to veward
غُبَارُ	dust	أَمْسَى	be in the evening
تَقَفَّطَ	to get up from,	ظَلَّ	continue to
	sleep	مَا انْفَكَ	continue to
أَضْحَى	be at noon	مَاقَبِي	continue to
مَا بَرَحَ	continue to	مَا زَالَ	continue to

Exercises:

a. النَّجْدَةُ	help	طَالَبُ	to demand
حَقَّقَ	to realize	النِّفَاقُ	hypocrisy
عَامَّةُ	general public	ضَعِيفٌ	dim, weak

	أَجَلَ	yes	هَاطِلٌ	pouring, heavy
	مُرْتَفَعَةٌ	raised		rain
	(ض) جَنَى	to sin, commit	مُرْدَجَمَةٌ	crowded
		crime	(على) أَشْفَقَ	to sympathize,
	قَانِطٌ	despondent		feel compassion
b.	النَّمِيمَةُ	salander	إِخْتَصَمَ	to quarrel
	إِعْتَكَفَ	to be busy	أَتَقَنَ	to do well, make
		in prayer in		perfect
		a mosque	رَبَّحَ	to profit
	(رَائِرٌ s.) رُؤَا	visitor	أَشْجَعَ	very brave
c.	cheat	(ن) خَانَ	leader	(قَائِدٌ) قَائِدٌ
	dissension	شِقَاقٌ	thought	الفُكْرُ
	unity	الإِتِّحَادُ	to take out	أُنْقَذَ
d.	حَرَصٌ	extremely ill	تَمَادَحَ	to praise one
	(رَقَبَةٌ s.) رِقَابٌ	neck		another
	السُّقْيَا	drink	أَلَّفَ	to unite
	سَمُوءٌ	evil	(ض) ظَلَمَ	to lessen
	ذَبَحَ	to slaughter		

LESSON THIRTY SIX

Numbers

1. Simple Numbers(أعداد)

In Arabic simple numbers are written as follows.

Indigits:

١٠٠٠, ١٠٠, ٣٠, ٢٠, ١٣, ١٢, ١١, ١٠, ٩, ٨, ٧, ٦, ٥, ٤, ٣, ٢, ١

In words:

١. (١٠-١):

وَاحِدٌ اِثْنَانِ ثَلَاثَةٌ اَرْبَعَةٌ خَمْسَةٌ سِتَّةٌ سَبْعَةٌ ثَمَانِيَةٌ
تِسْعَةٌ عَشْرَةٌ

٢. (١١-١٩):

اَحَدَ عَشَرَ (١١) اِثْنَا عَشَرَ (١٢) ثَلَاثَةَ عَشَرَ (١٣)
اَرْبَعَةَ عَشَرَ (١٤) خَمْسَةَ عَشَرَ (١٥) سِتَّةَ عَشَرَ (١٦)
سَبْعَةَ عَشَرَ (١٧) ثَمَانِيَةَ عَشَرَ (١٨) تِسْعَةَ عَشَرَ (١٩)

٣. (٢٠-٩٩):

عِشْرُونَ (٢٠) اَحَدٌ وَعِشْرُونَ (٢١) اِثْنَانِ وَعِشْرُونَ (٢٢)
ثَلَاثَةٌ وَعِشْرُونَ (٢٣) تِسْعَةٌ وَعِشْرُونَ (٢٩)
ثَلَاثُونَ (٣٠) اَحَدٌ وَثَلَاثُونَ (٣١) اِثْنَانِ وَثَلَاثُونَ (٣٢)
ثَلَاثَةٌ وَثَلَاثُونَ (٣٣) تِسْعَةٌ وَثَلَاثُونَ (٩٩)

٤. مِائَتُونَ:

عِشْرُونَ (٢٠) ثَلَاثُونَ (٣٠) اَرْبَعُونَ (٤٠)
خَمْسُونَ (٥٠) سِتُّونَ (٦٠) سَبْعُونَ (٧٠)
ثَمَانُونَ (٨٠) تِسْعُونَ (٩٠)

٥. (١٠٠-.....):

مِائَةٌ (١٠٠) مِئَتَانِ (٢٠٠) ثَلَاثُ مِائَةٍ (٣٠٠)
اَرْبَعُ مِائَةٍ (٤٠٠) تِسْعُ مِائَةٍ (٩٠٠)

٦. (١٠٠٠-١٠,٠٠٠):

أَلْفٌ (١٠٠٠) أَلْفَانِ (٢٠٠٠) ثَلَاثَةُ آلَافٍ (٣٠٠٠)

أَرْبَعَةُ آلَافٍ (٤٠٠٠) عَشْرَةُ آلَافٍ (١٠٠٠٠) : (٩٩,٠٠٠ - ١١,٠٠٠) .١

أَحَدَ عَشَرَ أَلْفًا (١١٠٠٠) . اثْنَا عَشَرَ أَلْفًا (١٢٠٠٠)
ثَلَاثَةَ عَشَرَ أَلْفًا (١٣٠٠٠) أَرْبَعَةَ عَشَرَ أَلْفًا (١٤٠٠٠)
خَمْسَةَ عَشَرَ أَلْفًا (١٥٠٠٠) سِتَّةَ عَشَرَ أَلْفًا (١٦٠٠٠) : (١٠٠٠,٠٠٠ - ١٠٠,٠٠٠) .٢

مِائَةُ أَلْفٍ (١٠٠,٠٠٠) أَلْفُ أَلْفٍ أَوْ مِائَتُونَ (١,٠٠٠,٠٠٠)

2. With the Objects Numbered (المَعْدُود)

When the numbers are used with their objects the following rules are observed:

a. In case of one and two:

The number comes after its object, and follows it in gender and case. For example:

رَجُلٌ وَاحِدٌ رَجُلَانِ رَجُلًا وَاحِدًا رَجُلَيْنِ
إِمْرَأَةٌ وَاحِدَةٌ إِمْرَأَتَانِ إِمْرَأَةً وَاحِدَةً إِمْرَأَتَيْنِ

b. Three to ten:

- The number is opposite in gender to the object, and
- The object is plural and genitive (*muḍāfilayhī*)

For example:

أَرْبَعَةُ أَوْلَادٍ أَرْبَعُ بَنَاتٍ سَبْعَةُ بِلَادٍ عَشْرُ مُدَنٍ

c. Eleven to ninety nine:

- The object is singular and accusative.
- When the first part of the number is one or two it agrees with the gender of the object.
- In the rest, from three to nine, the number is opposite in gender to the object.
- The 'uqūd: twenty, thirty, forty, etc. are same for both the genders.

For example:

أَحَدَ عَشَرَ يَوْمًا إِحْدَى عَشْرَةَ لَيْلَةً

إِثْنَتَا عَشْرَةَ لَيْلَةً	إِثْنَا عَشَرَ يَوْمًا
ثَلَاثَ عَشْرَةَ لَيْلَةً	ثَلَاثَةَ عَشَرَ يَوْمًا
تِسْعَ عَشْرَةَ لَيْلَةً	تِسْعَةَ عَشَرَ يَوْمًا
عِشْرُونَ لَيْلَةً	عِشْرُونَ يَوْمًا
إِحْدَى وَعِشْرُونَ لَيْلَةً	أَحَدُ وَعِشْرُونَ يَوْمًا
إِثْنَانِ وَعِشْرُونَ لَيْلَةً	إِثْنَانِ وَعِشْرُونَ يَوْمًا
ثَلَاثَ وَعِشْرُونَ لَيْلَةً	ثَلَاثَةَ وَعِشْرُونَ يَوْمًا
ثَلَاثُونَ لَيْلَةً	ثَلَاثُونَ يَوْمًا
تِسْعُ وَتِسْعُونَ لَيْلَةً	تِسْعَةَ وَتِسْعُونَ يَوْمًا

d. One hundred, two hundred, three hundred two thousand:

- The object is singular and genitive (*muḍāf ilayhi*).
- For one hundred and two hundred, we have مِائَةً or مِئَتَانِ; for three hundred upto nine hundred we have ثَلَاثُ , أَرْبَعُ etc. with مِائَةً as its genitive (*muḍāf ilayhi*) for both the genders.

For example:

مِئَتَا طَالِبٍ	مِائَةُ طَالِبَةٍ
ثَلَاثُ مِائَةِ طَالِبَةٍ	ثَلَاثَ مِائَةِ طَالِبٍ
تِسْعُ مِائَةِ طَالِبَةٍ	تِسْعَ مِائَةِ طَالِبٍ
أَلْفُ طَالِبَةٍ	أَلْفُ طَالِبٍ
أَلْفَا طَالِبَةٍ	أَلْفَا طَالِبٍ

e. Three thousand ninety thousand

- The word أَلْفُ (follows the same rules which have been stated in (a), (b) and (c) about the object numbered.
- The object itself is used in singular and as *majrūr*, and its gender makes no difference in the number.

For example:

ثَلَاثَةُ آلَافِ يَوْمٍ أَوْ لَيْلَةٍ	عَشْرَةُ آلَافِ يَوْمٍ أَوْ لَيْلَةٍ
أَحَدُ عَشَرَ أَلْفَ يَوْمٍ أَوْ لَيْلَةٍ	عِشْرُونَ أَلْفَ يَوْمٍ أَوْ لَيْلَةٍ
تِسْعَةُ وَتِسْعُونَ أَلْفَ يَوْمٍ وَلَيْلَةٍ	

f. Million

أَلْفَ أَلْفِ يَوْمٍ أَوْ لَيْلَةٍ أَوْ مَلِيُونُ يَوْمٍ أَوْ لَيْلَةٍ

g. Mixed numbers

In mixed numbers the state of the object, its number and case, is determined by the last part of the number.

For example:

325 days is written as ثَلَاثَ مِائَةٍ وَخَمْسَةَ وَعِشْرُونَ يَوْمًا

483 nights is written as أَرْبَعُ مِائَةٍ وَثَلَاثٌ وَثَمَانُونَ لَيْلَةً

5358 men is written as خَمْسَةُ آلَافٍ وَثَلَاثَ مِائَةٍ وَثَمَانِيَّةٌ وَخَمْسُونَ رَجُلًا

3. Signs of the Numbers

1. Composite numbers, namely, from عَشْرَ أَحَدَ to بِسَعَةِ عَشْرَ are *mabnī*, with *fathah* at the last letters.

2. All other numbers decline, which include

a. اِثْنَتَانِ / اِثْنَانِ and وَاحِدَةٌ / وَاحِدٌ

b. عَشْرَةٌ / عَشْرٌ upto ثَلَاثَةٌ / ثَلَاثٌ

c. عُقُودٌ and other ثَلَاثُونَ , عَشْرُونَ

d. مَلِيُونٌ , أَلْفٌ , مِئَتَانِ , مِائَةٌ

For example:

جَاءَ رَجُلٌ وَاحِدٌ	رَأَيْتُ رَجُلًا وَاحِدًا	هَذَا مَالٌ رَجُلٍ وَاحِدٍ
جَاءَ رَجُلَانِ اِثْنَانِ	رَأَيْتُ رَجُلَيْنِ اِثْنَيْنِ	هَذَا مَالٌ رَجُلَيْنِ اِثْنَيْنِ
جَاءَ ثَلَاثَةُ رِجَالٍ	رَأَيْتُ ثَلَاثَةَ رِجَالٍ	هَذَا مَالٌ ثَلَاثَةِ رِجَالٍ
جَاءَ عَشْرُونَ رَجُلًا	رَأَيْتُ عِشْرِينَ رَجُلًا	هَذَا مَالٌ عِشْرِينَ رَجُلًا
جَاءَ مِائَةٌ رَجُلٍ	رَأَيْتُ مِائَةَ رَجُلٍ	هَذَا مَالٌ مِائَةِ رَجُلٍ
جَاءَ أَرْبَعُ مِائَةِ رَجُلٍ	رَأَيْتُ أَرْبَعَ مِائَةِ رَجُلٍ	هَذَا مَالٌ أَرْبَعُ مِائَةِ رَجُلٍ

4. Ordinal Numbers

• (المذكر): أَوَّلُ ثَانِي ثَالِثُ رَابِعُ خَامِسُ سَادِسُ سَابِعُ ثَامِنُ تَاسِعُ عَاشِرُ

(المؤنث): أَوَّلَى ثَانِيَّةُ ثَالِثَةٌ رَابِعَةٌ عَاشِرَةٌ

• حَادِي عَشْرَ / حَادِيَّةٌ عَشْرَةٌ ثَانِي عَشْرَ / ثَانِيَّةٌ عَشْرَةٌ

ثَالِثُ عَشْرَ / ثَالِثَةٌ عَشْرَةٌ تَاسِعُ عَشْرَ / تَاسِعَةٌ عَشْرَةٌ

- حَادِي وَعِشْرُونَ / حَادِيَّةٌ وَعِشْرُونَ تَاسِعٌ وَتِسْعُونَ / تَاسِعَةٌ وَتِسْعُونَ

These numbers act as adjectives, and follow the noun they qualify in every manner. For example:

الطَّالِبُ الْأَوَّلُ الطَّالِبَةُ الْحَادِيَّةُ عَشْرَةٌ
الدَّرْسُ الثَّانِي والعِشْرُونَ الْحِكَايَةُ الرَّابِعَةُ وَالْثَلَاثُونَ
وُلِدَ خَالِدٌ فِي السَّنَةِ الثَّلَاثَةِ وَالسَّبْعِينَ وَتِسْعَ مِائَةٍ بَعْدَ الْأَلْفِ الْمِيلَادِيَّةِ
(سنة ١٩٧٣ م)

Ordinal numbers are also used as construct, e.g.

زَيْدٌ رَابِعُ الْأَوْلَادِ لِأَبَوَيْهِ Zayd is the fourth child of his parents.

5. Parts and Fractions

- For half we have بَصْفٌ; for third to tenth we have numbers on the pattern of فُعْلٌ and فُعْلٌ For example:

ثُلُثٌ/ثُلُثٌ رُبْعٌ/رُبْعٌ خُمُسٌ/خُمُسٌ عَشْرٌ/عَشْرٌ

- Fractions are written in words as follows:

2/3 is written as ثُلُثَانِ , 3/4 is written as أَرْبَاعٌ

5/11 is written as خَمْسٌ عَلَى أَحَدَ عَشَرَ or خَمْسٌ مِنْ أَحَدَ عَشَرَ

- Unitarian, dual, trinitarian etc. are expressed in Arabic as:

عَشَارِيٌّ رُبَاعِيٌّ , ثَلَاثِيٌّ , ثَنَائِيٌّ , وَحْدَانِيٌّ

6. بَصْعٌ , نَيْفٌ

- بَصْعٌ and بَصْعَةٌ indicate anything between three and nine. They come before the objects they indicate and are opposite to them in gender. For example:

عِنْدِي بَصْعَةٌ أَقْلَامٍ I have some pens.

عِنْدِي بَصْعٌ وَعِشْرُونَ دُولَارًا I have twenty and some dollars.

- نَيْفٌ indicates any thing, masculine or feminine, between two *uqds*, and comes after its noun. For example:

عِنْدِي ثَلَاثُونَ دِرْهَمًا وَنَيْفٌ I have thirty dirhams and more.

7. Summary of the Grammar

1. In case of one or two, the number comes after object and follows it. The object in singular or in dual is enough for the purpose; the number is mentioned only for emphasis.
2. From three onwards, the number comes before the object. Upto ten it is opposite in gender to the object which is plural and *majrur*.
3. From eleven to ninety nine the object is singular and *manṣub*, and the number is opposite of it in gender, except that the first part of the number, when one or two, follows the object in gender.
The 'uqūd, twenty, thirty, forty etc. are same for both the genders.
4. In the case of hundred, two hundred, three hundred upto two thousand the object is singular and *majrur*. The first part of the number from three to nine is opposite of the object in gender, but the second part *مئة* is same for both the genders, and it is *majrūr*.
5. In the case of three thousand upto ninety nine thousand the word *الف* for thousand follows the same rules as those mentioned for the object in (1), (2) and (3). The object itself is used in singular and as *majrūr*, its gender does not affect the number.
6. Million is written as *ألف ألف* or *مليون* with the object in the genitive.
7. In mixed numbers the case and number of the object is determined by the last part of the number.
8. Composite numbers: *عشرة* to *إحدى عشر* are *mabni*, all other numbers decline.
9. Ordinal numbers function as adjectives.
10. Parts of a number are formed on the pattern of *فُعْلٌ* and *فُعْلٌ*.
11. *بِضْعٌ* indicates any thing between three and nine, and *نَيْفٌ* indicates anything between two 'uquds.

Exercises 36

a. Write the following numbers in words:

15, 27, 31, 45, 52, 70, 98, 102, 116, 141, 172, 200, 211,
289, 300, 403, 1362.

b. Translate into English.

- | | |
|------------------------|--------------------------|
| ١. ثلاثة أولاد. | ٢. أربع بنات. |
| ٣. أحد عشر كوكباً. | ٤. اثنتا عشرة سنة. |
| ٥. خمسة عشر قلماً. | ٦. ثمانى عشرة شجرة. |
| ٧. عشرون طالباً. | ٨. اثنتان وعشرون طالبة. |
| ٩. سبعة وثلاثون بيتاً. | ١٠. تسع وخمسون قرية. |
| ١١. مائة كتاب. | ١٢. ثلاث مائة امرأة. |
| ١٣. ألف ولد. | ١٤. أربعة آلاف رجل. |
| ١٥. اثنا عشر ألف طالب. | ١٦. ثلاثة عشر ألف طالبة. |
| ١٧. مائة ألف كتاب. | ١٨. ألف ألف صفحة. |

c. Translate into Arabic.

- | | |
|--|----------------------------------|
| 1. Four chairs. | 2. Six tables. |
| 3. Eleven boys. | 4. Twelve girls. |
| 5. Thirty four books. | 6. Forty six pages. |
| 7. Seventy two months. | 8. Eighty five years. |
| 9. Sixty doors. | 10. Fifty windows. |
| 11. Hundred six houses. | 12. Hundred nine gardens. |
| 13. Hundred twelve mosques. | 14. Hundred forty three schools. |
| 15. Three hundred men. | 16. Four hundred women. |
| 17. Thousand dirhams. | 18. Two thousand pounds. |
| 19. Five thousand riyals. | 20. Eleven thousand rupees. |
| 21. One thousand two hundred thirty nine horses. | |
| 22. Thirteen thousand five hundred sixty three cars. | |
| 23. Hundred thousand tanks. | |
| 24. One million forty thousand six hundred seventy eight soldiers: | |
| 25. Three million eighty thousand nine men. | |

d. Put signs:

١. إن الهكم إله واحد. ٥. ألم تر إلى الذين خرجوا
٢. ليلة القدر خير من ألف شهر. من ديارهم وهم ألوف.
٣. إني رأيت أحد عشر كوكبا. ٦. الزانية والزاني فاجلدوا كل
٤. فافجرت منه اثنتا عشرة عينا. واحد منهما مائة جلدة.

e. Read and translate into English:

١. الطَّلَاقِ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ. [٢٢٩:٢]
٢. إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ. [٣٦:٩]
٣. وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ. [٤٨:٢٧]
٤. غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِي بَضْعِ سِنِينَ. [٣٠:٣٠]
٥. وَاللَّهُ إِنِّي لَا اسْتَعْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً. [البخارى]
٦. طَعَامُ الْوَاحِدِ يَكْفِي الْإِثْنَيْنِ وَطَعَامُ الْإِثْنَيْنِ يَكْفِي الْأَرْبَعَةَ وَطَعَامُ الْأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ. [مسلم]
٧. مَا شَبِعَ آلَ مُحَمَّدٍ (ص) مِنْذُ قَدِيمِ الْمَدِينَةِ مِنْ طَعَامِ الْبُرِّ ثَلَاثَ لَيَالٍ تَبَاعًا حَتَّى قُبِضَ. [الحديث]
٨. صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي سُوقِهِ وَبَيْتِهِ بَضْعًا وَعِشْرِينَ دَرَجَةً. [متفق عليه]
٩. أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ وَأَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَيَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا. [متفق عليه]
١٠. مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَ لَهُ سَبْعُمِائَةِ ضِعْفٍ. [الحديث]
١١. مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا. [٧:٥٨]
١٢. كَانَ رَسُولُ اللَّهِ (ص) إِذَا دَخَلَ الْعَشْرُ الْأَوَّاءُ مِنْ رَمَضَانَ أَحْيَا اللَّيْلَ كُلَّهُ وَأَيَّقَطَ أَهْلَهُ وَجَدَّ وَشَدَّ الْمُتَزَرَّ. [متفق عليه]

Vocabulary

Text:

بِضْعٍ
نَيْفٍsome
moreنُصْفٌ
مَلْيُونٌhalf
million

Exercise:

c. pound
rupeeجَنِيه
رُوبِيَّةtank
soldierدَبَابَةٌ
جُنْدِيٌّd. عَيْنٌ
انْفَجَرَ

spring

(ض) جَلَدٌ

to lash

burst out, gush forth

e. سَرَّخَ
عِدَّةً
تَبَاعاً
قُبِضَto set free
count(أَصْغَاف) ضِعْفٌ
نَجْوَى
أَحْيَىtimes
secret consultation
to raise to life,
keep aliveto die, literally to
be caught

رَهْطٌ

group

الْمِئْزَرُ

the lower part of

أَيْقَظَ

to wake

the dress, apron, (ن) شَدَّ

tighten

wrapper

جَدَّ

to strive earnestly

الْبُرُّ

wheat

أَكْثَرَ

more

أَذْنَى

less

Review Exercises - IX

a. Translate the following into English:

١. وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ. [٣١:٢]
٢. هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ. [٣٣:٩]
٣. قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ. [٣٩:١٥]
٤. إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفْ وَلَا تَنْهَرْهُمَا. [٢٣:١٧]
٥. قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى. [٩١:٢٠]
٦. وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ. [١١٨:١١]
٧. فَأَيُّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ. [١٤:٦١]
٨. وَمِنْهُمْ مَنْ إِنْ تَأَمَّنْهُ بِدِينَارٍ لَا يُؤَدُّهُ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا. [٧٥:٣]
٩. وَيُرِيكُمْ آيَاتِهِ فَأَيُّ آيَاتِ اللَّهِ تُنْكِرُونَ. [٨١:٤٠]
١٠. يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ. [١:٢٢]
١١. إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ. [١٩:٥٤]
١٢. وَأَوْحَى إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ. [٣٦:١١]
١٣. وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا. [٢٠:٧٣]
١٤. قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَيُّ الْعِبَادِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: أَنْفَعُ النَّاسِ لِلنَّاسِ. قَالَ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ:

سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ أَوْ كُرْبَةً تَكْشِفُهَا عَنْهُ. [الألبانى :
الأحاديث الصحيحة: ٩٠٣]

١٥. فَرَضَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ لِلْمُهَاجِرِينَ الْأَوَّلِينَ
أَرْبَعَةَ آلَافٍ وَفَرَضَ لِابْنِهِ ثَلَاثَةَ آلَافٍ وَخَمْسَ مِائَةٍ. فَقِيلَ لَهُ
هُوَ مِنَ الْمُهَاجِرِينَ فَلِمَ نَقَصْتَهُ ؟ فَقَالَ : إِنَّمَا هَاجَرَ بِهِ أَبُوهُ.
يَقُولُ لَيْسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ. [البخارى]

١٦. إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ. فَمَنْ هَمَّ
بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً
كَامِلَةً. وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ عَشْرَ حَسَنَاتٍ إِلَى
سَبْعِمِائَةٍ ضَعُفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ. وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ
يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً. وَإِنْ هَمَّ بِهَا فَعَمَلَهَا
كَتَبَهَا اللَّهُ سَيِّئَةً وَاجِدَةً. [متفق عليه]

b. Put signs:

١. المعاونة فى الحق ديانة والمعاونة فى الباطل خيانة.
٢. خير المواهب العقل وشر المصائب الجهل.
٣. المخدول من كانت له إلى اللئام حاجة.
٤. المرء على دين خليله فلينظر أحدكم من يخالل. [ابوداؤد: ٤٧٣٣]
٥. ليس شئ خيرا من ألف مثله الا الإنسان. [الجامع الصغير: ٢٧٣]
٦. ما وقى به المرء عرضه فهو له صدقة. [الدار القطنى: ٢٨: ٣]
٧. إياك وكثرة الضحك فإنه يميت القلب. [الترمذى]
٨. ذنبان لا يغفران ويعجل لصاحبهما العقوبة : البغى وقطيعة الرحم. [ابن ماجه: ١٤٠٨]
٩. قال بعض الحكماء: الحوائج تطلب بالعناء وتترك بالقضاء.
[عيون الاخبار: ١٢٢: ٣]
١٠. طالب الدنيا كشارب ماء البحر الذى كلما ازداد شربا ازداد عطشا. [كليلة ودمنه]
١١. قال الحسن البصرى رحمه الله : من لم يكن كلامه حكما فهو لغو' ومن لم يكن سكوته تفكرا فهو سهو' ومن لم يكن فكره اعتبارا فهو لهو. [الا مثال والحكم للماوردى : ١٤٠]

١٢ أول خطبة خطبها النبي (ص) بمكة حين دعا قومه : إن الرائد لا يكذب أهله ، والله لو كذبت الناس جميعا ما كذبتكم ، ولو غررت الناس جميعا ما غررتكم ، والله الذي لا إله إلا هو إني لرسول الله إليكم خاصة وإلى الناس كافة ، والله لعموتن كما تنا مون ، ولتبعثن كما تستيقظون ، ولتحاسبن بما تعملون ، ولتجزون بالإحسان إحسانا وبالسيئ سوءا ، وإنها لجنة أبدا أو النار أبدا . [جمهرة خطب العرب : ١ : ٥١]

c. Translate the following Quranic piece:

١٦ يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكَفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ أَكْبَرُ عِنْدَ اللَّهِ ، وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ، وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ، وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ . إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ . يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ، وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ : الْعَفْوَ ، كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ فِي الدُّنْيَا وَالْآخِرَةِ . وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ ، وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ، وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ، وَلَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمُ الْإِنَّا عَزِيزٌ حَكِيمٌ . وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ وَلَآمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ، وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا ، وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ ، وَلَوْ أَعْجَبَكُمْ . أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ، وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ . [٢٢١ : ٢١٧ : ٢]

d. Read and translate these hadiths:

١ روى عن ابن مسعود رضى الله عنه أن رسول الله (ص) قال : ما من نبي بعثه الله في أمة قبلى إلا كان له من أمته

حواريون وأصحاب يأخذون بسنته ويقتدون بأمره.. ثم إنها تخلف من بعد هم خلوف يقولون ما لا يفعلون ويفعلون ما لا يؤمرون. فمن جاهدكم بیده فهو مؤمن، ومن جاهدكم بلسانه فهو مؤمن، وليس وراء ذلك من الإيمان حبة خردل. [مسلم]

٢. قال واصلة بن معبد رضى الله عنه : أتيت رسول الله (ص) فقال : جئت تسأل عن البر؟ قلت : نعم فقال : استفت قلبك. البر ما اطمئنت اليه النفس واطمأن إليه القلب والاثم ما حاك في النفس وتردد في الصدر وإن أفتاك الناس وأفتوك. [مسند احمد]

٣. قال معاذ رضى الله عنه : بعثني رسول الله (ص) فقال : إنك تأتي قوما من أهل الكتاب فادعهم الى شهادة أن لا اله الا الله وأنى رسول الله فإن هم أطاعوك لذلك فأعلمهم أن الله قد افترض عليهم خمس صلوات فى كل يوم وليلة. فإن هم أطاعوا لذلك فأعلمهم أن الله قد افترض عليهم صدقة تؤخذ من أغنياءهم فترد على فقراءهم. فإن هم أطاعوا لذلك فأيتك وكرائم أموالهم. واتى دعوة المظلوم فإنه ليس بينه وبين الله حجاب. [متفق عليه]

e. Translate the following piece:

الجامع الأموي هو أعظم مساجد الدنيا احتفا لا وأتقنها صناعة وأبدعها حسنا وبهجة وكمالاً. ولا يعلم له نظير، ولا يوجد له شبيهة.. وكان الذي تولى بنائه وإتقانه أمير المؤمنين الوليد بن عبد الملك ابن مروان. ووجهه إلى ملك الروم بالقسطنطينية يأمره أن يبعث له الصنائع فيبعث إليه إثني عشر ألف صانع وكان موضع المسجد كنيسة قديمة للروم وقد زين هذا المسجد بفصوص الذهب المعروفة بالفسيفساء تخالطها أنواع الأصيغ الغريبة الحسن. ودرع المسجد في الطول من الشرق إلى الغرب مائتا خطوة، وهي ثلاث مائة نراع. وعرضه من القبلة إلى الجوف مائة وخمس وثلاثون خطوة، وهي مائتا نراع. [ابن بطوطة]

Vocabulary

- a.

عَرَضَ (ض)	to present	أَظْهَرَ	to make dominant
أَغْوَى	to mislead	نَهَرَ (ف)	to scold
ظَاهِرٌ	open, victorious	زَيَّنَ	to adorn, beautify
	dominant	ضَفَرَضَ (ض)	attocate, anjoin
أَدْخَلَ	to enter (tr.)	نَهَمَ (ن)	to intend
رِيحٌ صَرَصَرٌ	violent cold wind	تَعَالَى	to be high
كُرْبَةٌ	affliction, trouble	سُرُورٌ	joy
ضَحَفَ (ض)	to remove the veil	نَحَسٌ	ominous
		مُسْتَمِرٌّ	continuous, abiding
- b.

عَاوَنَ	to help	عِنَاءٌ	effort
دِيَانَةٌ	religious practice	قَضَاءٌ	demand
خِيَانَةٌ	deception, perfidy	حُكْمٌ	wise talk
(مَوَاهِبُ) مَوْهَبَةٌ	talent	لُغْوٌ	nonsense
خَالََلَ	to befriend	سُكُوتٌ	silence
عُقُوبَةٌ	punishment	تَفَكَّرَ	to reflect, think
أَمَاتَ	to kill	سَهْوٌ	mistake
إِعْتِبَارٌ	to learn lesson	لَهْوٌ	play
الْبَغْيُ	transgression	الرَّائِدُ	reconnoitre
فَطِيلَعَةُ الرَّحِمِ	breaking from the	غَرَّ (ن)	to cheat
	relatives	كَافَّةٌ	all
خَاصَّةٌ	particularly	عَامَّةٌ	generally
(لِئَامٌ) لَيْئِمٌ	mean		
- c.

صَدٌّ	obstruction	الْمَيْسِرُ	gambling
يَتَامَى (أَيْتَامٌ) يَتِيمٌ	orphan	خَالَطَ	to mix
أَعْنَتُ	to put to difficulty	أَمَةٌ	slave girl
- d.

خَوَارِئُ	disciple, follower	أَمْسَكَ عَنْ	to abstain
إِقْتَدَى	to follow	إِسْتَفْتَى	to seek legal

أَفْتَى	to give legal opinion	opinion
حَبَّةُ خَرْدَلٍ	grain of mustard	(ن) حَاكَ to pinch
تَرَدَّدَ	to come and go	بِرِيْمَةُ الْأَمْوَالِ best of the goods
إِفْتَرَضَ	to obligate	(خُلُوف) خَلَف successor
e. اِحْتِفَالٌ	gathering	صِنَاعَةٌ construction
أَتَقَنَ	more perfect	أَبْدَعُ حُسْنًا extremely
بِهَيْجَةٍ	splendour	beautiful
نَظِيرٌ	like, equal	وَجَّهَ to direct
جَامِعٌ	big masque	تَوَلَّى take charge
(صُنَّاع) صَانِعٌ	mason	(فَصٌّ s.) فُصُوصٌ gems
فُسَيْفِسَاءُ	mosaic	(أَصْبَغَةٌ) صَبِغَةٌ colour
شَبِيهَةٌ	similar, like	الطُّولُ length
ذَرْعٌ	measure	عَرْضُ breadth
جَوْفٌ	interior, centre	(خُطَى) خُطْوَةٌ step,
(أَذْرُع) ذِرَاعٌ	arm, cubit,	(أَنْوَاع) نَوْعٌ kind, specie
خَالَطَ	to combine, mix	

TEST PASSAGES

Read and translate the following passages. Consult a dictionary for new words.

١. من القرآن الكريم

ا. سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ - وَهُوَ الْعَزِيزُ الْحَكِيمُ -
يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ. كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ
تَقُولُوا مَا لَا تَفْعَلُونَ - إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًا
كَانَهُمْ بُنْيَانٌ مَرْصُوصٌ - وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تَقُولُونَ
وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ - فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ - وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي
إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ
بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ - وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ
الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ ' وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ -
يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ
الْكَافِرُونَ - هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ
عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ - [١٦١: ٩-]

ب. وَقَضَى رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِ الَّذِينَ إِحْسَانًا إِمَّا يَبْلُغَنَّ
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفْ' وَلَا تَنْهَرْهُمَا وَقُلْ
لَهُمَا قَوْلًا كَرِيمًا - وَاخْضَعْ لَهُمَا جَنَاحَ الذَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا - رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنَّ
تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا - وَأَتَا ذَا الْقُرْبَى حَقَّهُ
وَالْمَسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ تَبْذِيرًا - إِنَّ الْمُبْذِرِينَ كَانُوا
إِخْوَانَ الشَّيَاطِينِ ' وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا - وَإِنَّمَا تَعْرِضُ عَنْهُمْ
ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا - وَلَا تَجْعَلْ
بِذَلِكَ مَعْلُومَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا
مَحْسُورًا - إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ - إِنَّهُ كَانَ بِعِبَادِهِ
خَبِيرًا بَصِيرًا - وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ' نَحْنُ نَرْزُقُهُمْ
وَأَيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا - وَلَا تَقْرَبُوا الرِّزْقَ إِنَّهُ كَانَ
فَاجِشَةً وَسَاءَ سَبِيلًا - وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ' -
وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ

إِنَّهُ كَانَ مَنصُورًا وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ذَلِكَ وَمَا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا [٣٩:٢٣:١٧]

٢. خطبة لرسول الله صلى الله عليه وسلم

قال أبو سعيد الخدري : لما أعطى رسول الله صلى الله عليه وسلم ما أعطى من تلك العطايا الكبار في قريش وفي قبائل العرب ، ولم يكن في الأنصار منها شيء ، وجد هذا الحي من الأنصار في أنفسهم حتى كثرت فيهم القالة ، حتى قال قائلهم : لقي والله رسول الله صلى الله عليه وسلم قومه فدخل عليه سعد بن عباد فقال : يا رسول الله ! إن هذا الحي من الأنصار قد وجدوا عليك في أنفسهم لما صنعت في هذا الفئ الذي أصبت ، قسمت في قومك وأعطيت عطايا عظاما في قبائل العرب ، ولم يكن في هذا الحي من الأنصار منها شيء . قال : فأين أنت من ذلك يا سعد . قال : يا رسول الله ! ما أنا إلا من قومي . قال : فاجمع لي قومك في هذه الحظيرة . قال فجاء رجال من المهاجرين فتركهم فدخلوا ، وجاء آخرون فردّهم . فلما اجتمعوا أتى سعد فقال : قد اجتمع لك هذا الحي من الأنصار . فأتاهم رسول الله صلى الله عليه وسلم فحمد الله وأثنى عليه بما هو أهله ثم قال :

يا معشر الأنصار ما قالة بلغتني عنكم وجدة وجدتموها في أنفسكم؟ ألم آتكم ضلّالاً فهذاكم الله بي ، وعالة فأغناكم الله بي ، وأعداء فألف الله بين قلوبكم؟ قالوا : الله ورسوله أمرنا وأفضل ! ثم قال : ألا تجيبوني يا معشر الأنصار؟ قالوا : بماذا نجيبك يا رسول الله ، لله ولسوله المن والفضل ! قال أما والله لو شئتم لقلتم فلصدقتكم ولصدقتكم : أتيتنا مكذّبا فصدقناك ، ومخذولاً فنصرناك ، وطريداً فأويناك ، وعائلاً فواسيناك . أوجدتم عليّ يا معشر الأنصار في أنفسكم في لعاعة

من الدنيا تألفت بها قوماً ليسلموا ووكلتكم إلى اسلامكم. ألا ترضون يا معشر الأنصار أن يذهب الناس بالشاء والبغير وترجعون برسول الله إلى رحالكم 'قوالذى نفس محمد بيده لما تنقلبون به خير مما ينقلبون به 'ولو لا الهجرة لكنت امرأ من الأنصار ' ولو سلك الناس شعبا وواديا وسلكت الانصار شعبا وواديا لسلكت شعب الانصار وواديهما. الأنصار شعار والناس دثار. اللهم ! ارحم الأنصار وأبناء الأنصار وأبناء أبناء الأنصار.

قال فيكى القوم حتى أخضلوا لحاهم ' وقالوا رضينا برسول الله صلى الله عليه وسلم قسماً وحظاً.
[زاد المعاد لابن القيم]

من وصية طاهر بن الحسين لابنه عبد الله بن طاهر، لما ولّاه مامون الرقة ومصر وما بينهما

أما بعد، فإن الله سبحانه قد أحسن إليك، وأوجب الرافة عليك بمن استرعاك أمرهم من عباده، وألزمك العدل فيهم، وألقيام بحقه وحدوده عليهم، والذب عنهم، والدفع عن حريمهم ومنصبهم، والحقن لدمائهم، والأمن لسربهم، وإدخال الراحة عليهم. وعليك بالاعتصام في الأمور كلها، فليس شئ أبين نفعا، ولا أخصأ أمنا، ولا أجمع فضلا منه.

واجعل من شأنك حسن الظن بأصحابك، واطرد عنك سوء الظن بهم، وارفضه فيهم، يعنك ذلك على استطاعتهم ورياضتهم. ولا يمنعك حسن الظن بأصحابك والرافة برعييتك، أن تستعمل المسألة والبحث عن أمورك، والمباشرة لأمر الأولياء، وحيطة الرعية، والنظر في حوائجهم.

وأقم حدود الله تعالى في أصحاب الجرائم، على قدر منازلهم وما استحقوه، ولا تمطّل ذلك، ولا تتهاون به، ولا تؤخّر عقوبة أهل العقوبة، فإن في تفريطك في ذلك ما يفسد عليك حسن ظنك. وإذا عاهدت عهدا فأوف به، وإذا وعدت الخير فأنجزه، واقبل الحسنة وادفع بها وأغمض عن عيب كل ذى عيب من رعييتك، واشدد لسانك عن قول الكذب والزور، وأبغض أهل النميمة، فإن أول فساد أمورك في عاجلها وآجلها تقرب الكذب، والجراثة على الكذب، لأن الكذب رأس المآثم، والزور والنميمة خاتمها، ودع عنك شره نفسك،

ولتكن ذخائرك وكنوزك التي تدخر وتكنز البر والتقوى، واستصلاح الرعية، وعمارة بلادهم، والتفقد لأموالهم، والاعانة لمهلوفهم. [قصص العرب: ١٣٧:٣]

من رسالة للجاحظ

أول ما أوصيك به ونفسي تقوى الله، فإنها جماع كل خير، وسبب كل نجاة، ولقاح كل رشد. هي أحرز جزر، وأقوى معين، وأمنع جنة. هي الجامعة محبة قلوب العباد، والمستقبلة بك محبة قلوب من لا تجرى عليهم نعمك، فاجعلها عدتك وسلاحك، واجعل أمر الله ونهيه نصب عينيك. وأحذر نفسك، والله والاعتزاز به، والإدهان في أمره، والاستهانة بعزائمه، والأمن لمكره، فقد رأيت آثاره في أهل ولايته وعداوته كيف جعلهم للماضين عبرة، وللغابرين مثلاً.....

الإفراط في الجود يوجب التبذير، والإفراط في التواضع يوجب المذلة، والافراط في الكبر يدعو إلى مقت الخاصة، والإفراط في المؤانسة يدعو لخطأ السوء، والإفراط في الانقباض يوحش ذا النصيحة.....

واحذر كل الحذر أن يختدعك الشيطان على الحزم فيمثل لك التواني في صورة التوكل، ويسلبك الحذر، ويورثك الهوينا بإحالتك على الأقدار، فإن الله إنما أمر بالتوكل عند انقطاع الحيل، والتسليم للقضاء بعد الإغدار. بذلك أنزل كتابه وأمضى سنته فقال: خذوا حذرکم (النساء: ٧١)، ولا تلقوا بأيديكم إلى التهلكة (البقرة: ١٩٥)، وقول النبي صلى الله عليه وسلم: 'اعقلها وتوكل'. وسئل: ما الحزم؟ فقال: الحذر.....

واعلم أن السرف لا بقاء معه لكثير، ولا تثمير معه لقليل، ولا تصلح عليه دنيا ولا دين. وتأدب بما أدب الله تعالى به نبيه فقال: 'ولا تجعل يدك مغلولة إلى عنقك ولا تبسطها كل البسط فتقعد ملوماً محسوراً' (الاسراء: ٧٩)

وقالت الحكماء: القصد أبقي للجمام، فداوم حالك وبقاء النعمة عليك، بتقدير أمورك على قدر الزمان، وبقدر الإمكان، فقد قال الشاعر:

من سابق الذّهر قد كبا كبوةً لم يَسْتَقْلُها من حُطَى الدهرِ
فاخْطُ مع الذّهر على ما خطا وأجرِ مع الدهر كما يجرى
[رسائل الجاحظ، تحقيق عبدالسلام هارون ١: ٩٥-١١٣]

٥. من كليلة ودمنة لابن المقفع

قال الفيلسوف: زعموا أن ناسكاً من النّسّاك كان بأرض (جرجان) وكانت له امرأة صالحة لها معه صحبة، فمكثا زمناً لم يزرقا ولداً ثم حملت بعد الإياس، فسنّرت المرأة، وسرّ الناسك بذلك وحمد الله تعالى وسأله أن يكون الحمل ذكراً، وقال لزوجته: أبشري فإنى أرجو أن يكون غلاما فيه لنا منافع، وقرة عين، أختار له أحسن الأسماء، وأحضر له جميع المؤدبين.

فقالت المرأة: ما يحملك أيها الرجل على أن تتكلم بما تدرى أيكون أم لا؟ ومن فعل ذلك أصابه ما أصاب الناسك الذى أهرق على راسه السمن والعسل. قال لها: كيف كان ذلك؟ قالت: زعموا أن ناسكاً كان يجرى عليه من بيت رجل تاجر فى كل يوم رزق من السمن والعسل، وكان يأكل منه قوته وحاجته ويرفع الباقي، ويجعله فى جرة، فيعلّقها فى وتد فى ناحية البيت حتى أمتلأت، فبينما الناسك ذات يوم مستقلق على ظهره، والعكازة فى يده، والجرة معلقة فوق رأسه، تفكر فى غلاء السمن والعسل. فقال: سأبيع ما فى هذه الجرة بدينار، واشترى به عشر أعنز، فيحلبن ويلدن فى كل خمسة أشهر مرة. ولا تلبث إلا قليلاً حتى تصير معزاً كثيراً إذا ولدت أولادها، ثم حرّر على هذا النحو بسنين فوجد ذلك أكثر من أربعمائة عنز. فقال: أنا أشتري بها مائة من البقر بكل أربع أعنز ثوراً أو بقرة، واشترى أرضاً وبذراً واستأجر اكرة، وأزرع على الثيران، وانتفع بألبان الإناث ونتاجها، فلا تأتى على خمس سنين إلا وقد أصبت من الزرع مالاً كثيراً فأبنى بيتاً فاخراً واشترى إماء وعبيداً، وأتزوج امرأة صالحة جميلة، فتحمل ثم تأتى بغلام سرى نجيب، فأختار له أحسن الأسماء، فإذا ترعرع أدبته وأحسنّت تأديبه، وأشدّد عليه فى ذلك. فإن قبل منى وإلا ضربته بهذه العكازة، وأشار إلى الجرة، فكسرها فسال فيها على وجهه.

وإنما ضربت لك هذا المثل لكي لا تعجل بذكر ما لا ينبغي ذكره وما لا تدري أيصح أم لا يصح؟ ولكن ادع ربك وتوسل إليه وتوكل عليه. فإن التصاوير في الحائط إنما هي مادام بناؤه قائماً، فإذا وقع وتهدم لم يُقدر عليها. فاتعظ الناسك بما حكى له زوجته.

[باب الناسك وابن عرس]

٦. المقامة العلمية لبديع الزمان الهمداني

حدثنا عيسى بن هشام قال: كنت في بعض مطارج الغربة مُجتازاً فإذا أنا برجل يقول لآخر: بم أدركت العلم؟ وهو يجيبه قال: طلبته فوجدته بعيد المرام. لا يُصطاد بالسَّهام ولا يُقسَم بالأزلام، ولا يُرى في المنام ولا يضبط باللجام، ولا يُورث عن الأعمام، ولا يُستعار من الكرام. فتوسلت إليه بافتِراش المَدَر، واستناد الخجر، وردّ الضجر، وركوب الخطر، وإدمان السَّهر واضطحاب السفر، وكثرة النظر، وإعمال الفكر. فوجدته شيئاً لا يصلح إلا للغرس، ولا يُغرس إلا في النفس، وصيداً لا يقع إلا في الندر، ولا ينشب إلا في الصدر، وطائراً لا يخدعه إلا قنص اللفظ، ولا يعلقه إلا شرك الحفظ. فحملته على الروح، وحبسته على العين، وأنفقت من العيش، وخزنت في القلب، وحررت بالدرس، واسترحت من النظر إلى التحقيق، ومن التحقيق إلى التعليق، واستعنت في ذلك بالتوفيق. فسمعت من الكلام ما فتق السمع، ووصل إلى القلب، وتغلغل في الصدر. فقلت يا فتى ومن أين مطلع هذه الشمس، فجعل يقول:

اسكندريّة دارى لو قرّ فيها قرارى
لكن بالشام ليلى وبالعراق نهارى

[مقامات الهمداني، بيروت ٢٠-٢٠٣]

٧. الكون في نظر الاسلام

الكون الذي نعيش فيه ليس كوناً ثابتاً بل هو كون متغير وهو موضوع للتأمل والاستنباط والانتفاع ومادته ليست شراً بل هي مخلوقة لغايات حكيمة. وفهمنا لها لا بد أن يكون فهماً عقلائياً تجريبياً، من حيث التحليل والتركيب والتغيير. والمطلوب من

الإنسان أن يتخذ من هذا الكون ميداناً لبناء حضارة متكاملة متزنة. والكون كله قائم على أساس التوافق التام بين أجزائه، بحيث إن بعضها يكمل البعض الآخر في تناسق رائع يدل على الخالق الواحد وهو ينفي بذلك تقيماً قاطعاً للتناقض في الوجود وهو الذي انتهى إليه العلم الحديث .

. إذا كان الكون كما مرّ فإن لا بد من القول بالخالق القدير الحكيم، ولذلك يدعو الإسلام إلى الإيمان به وبوحدانيته، وعبادته وحده وعدم توجيه العبادة إلى شيء سواه. وهذه العقيدة في التوحيد الخالص متطابقة مع القانون الكوني العام، إذ الإيمان بوجود الله ووجدانيته في ظل العلم الحديث غدا قانوناً لا مفرّ منه لأن دقة الخلق ومظاهره تفرض استحالة الصدفة في الكون وتفند تفندياً قاطعاً خرافة نظرية التولد الذاتي الذي ينهدم من أساسه بقانون العلّة والحركة والنظام والغاية .

[الاسلام والتنمية الاجتماعية للدكتور محسن عبدالحميد ص : ٢٦]

APPENDIX - 1

a. Patterns of Irregular Plural

Irregular plurals are of two kinds: One is for things from three to ten, though sometimes it may be used for more. It is called *jam' al-qillah*, plural for smaller quantities. It comes on the following four patterns:

- | | | | |
|----|-------------|------------------------------|-----------------------------|
| 1. | أَفْعُلْ | e.g. أَنْفُسُ , أذْرُعُ | plural of نَفْسُ , ذِرَاعُ |
| 2. | أَفْعَالُ | e.g. أَسْيَافُ , أَعْنَابُ | plural of سَيْفُ , عِنَبُ |
| 3. | أَفْعُولَةٌ | e.g. أَعْوَدَةٌ , أَطْعَمَةٌ | plural of طَعَامُ , عَمودُ |
| 4. | فُعْلَةٌ | e.g. صَبِيَّةٌ , غُلَمَةٌ | plural of صَبِيٌّ , غُلَامٌ |

The other is used for any number from three onwards. It has many patterns, the more important ones are the following:

- | | | | |
|-----|-------------|-------------------------------|-----------------------------------|
| 5. | فُعُلْ | e.g. سُودٌ , حُمْرٌ | plural of سُودَاءُ , حُمْرَاءُ |
| 6. | فَعْلَى | e.g. مَرْضَى , قَتْلَى | plural of مَرِيضٌ , قَتِيلٌ |
| 7. | فَعْلَةٌ | e.g. كُتَبٌ , سَفَرَةٌ | plural of كَاتِبٌ , سَافِرٌ |
| 8. | فُعْلَاءُ | e.g. بُحْلَاءُ , نُدَمَاءُ | plural of بَخِيلٌ , نَدِيمٌ |
| 9. | فُعْلَةٌ | e.g. غَزَاةٌ , قُضَاةٌ | plural of غَازِيٌ , قَاضِيٌ |
| 10. | فُعُلْ | e.g. صُومٌ , رُكُوعٌ | plural of صَائِمٌ , رَاكِعٌ |
| 11. | فُعَالُ | e.g. حُرَّاسٌ , كُتَّابٌ | plural of حَارِسٌ , كَاتِبٌ |
| 12. | أَفْعِلَاءُ | e.g. أَشِيدَاءُ , أَغْنِيَاءُ | plural of شَدِيدٌ , غَنِيٌ |
| 13. | فُعَالُ | e.g. صِغَارٌ , كِرَامٌ | plural of صَغِيرٌ , كَرِيمٌ |
| 14. | فُعُولُ | e.g. جُنُودٌ , قُلُوبٌ | plural of جُنْدٌ , قَلْبٌ |
| 15. | فَوَاعِلُ | e.g. صَوَامِعُ , جَوَاهِرُ | plural of صَوْمَعَةٌ , جَوْهَرَةٌ |
| 16. | فَعَائِلُ | e.g. كُتَّابِيٌّ , صَحَافِيٌّ | plural of كُتَيْبَةٌ , صَحِيفَةٌ |
| 17. | مَفَاعِلُ | e.g. مَسَاجِدُ , مَنَازِلُ | plural of مَسْجِدٌ , مَنَزَلٌ |
| 18. | فُعُلْ | e.g. صُغَرٌ , كُبُرٌ | plural of صُغْرَى , كُبْرَى |
| 19. | فُعُلْ | e.g. نَقَمٌ , كِسْرٌ | plural of نَقَمَةٌ , كِسْرَةٌ |
| 20. | فُعُلْ | e.g. سُبُلٌ , طُرُقٌ | plural of سَبِيلٌ , طَرِيقٌ |

Exercises:

Find out the singular of the following plurals:

كِلَابٌ كَوَاكِبُ مَصَابِعُ أَقْلَامُ شُرَفَاءُ

عُمَالٌ	قُصُورٌ	عَجَائِبُ	فِتْيَةٌ	أَنْبِيَاءُ
سَعْدٌ	جَزْحِي	زُدِّي	عَرَاةٌ	أَشْهُرُ
Point out the جُمُوعُ الْوَلَدِ and the جُمُوعُ الْكَثْرَةِ:				
حَقَاطٌ	حُرُوبٌ	أَوْلِيَاءُ	أَوْلَادٌ	جَمَالٌ
أَسْلِحَةٌ	أَعْيُنٌ	آذَانٌ	خَصِيَّةٌ	غَرَائِبُ
(weapons)		(ears)	(castrates)	

b. Patterns of Infinitive (*al-masdar*) from trilateral roots.

The infinitive indicates simply the occurrence of something without any reference to the time (see Lesson 18). From trilateral roots it comes on different patterns, which are mostly conventional. However, the following hints may help to guess them and understand their meaning. The infinitives on the pattern of

1. فَعَالَةٌ indicate occupation, e.g. صَيَاغَةٌ (gold-smithing), صِبَاغَةٌ (dying).
2. فَعَالٌ indicate abstaining from something, e.g. إِبَاءٌ (refusal), زَفَارٌ (aversion).
3. فَعْلَانٌ Indicate some disturbance, e.g. خَفَقَانٌ (palpitation), فَيْضَانٌ (flood).
4. فَعِيلٌ indicate some movement, e.g. رَجِيلٌ (departure), صَهِيلٌ (neighing).
5. فُعَالٌ indicate some kind of sound, e.g. بُكَاءٌ (weeping), خَوَاءٌ (mooing).
6. فُعْلَةٌ indicate a colour, e.g. خُضْرَةٌ (green-ness), حُمْرَةٌ (redness).
7. فُعَالٌ indicate a disease, e.g. سُعَالٌ (cough), دَوَارٌ (dizziness).

Infinitives that do not fall in the above categories are generally formed from different verb stems according to these patterns:

8. from كَرَّمَ stems on the patterns of سُهُولَةٌ (ease), فَصَاحَةٌ (eloquence).
9. from سَمِعَ or حَسِبَ stems on the pattern of فَرَحٌ (joy), عَطَشٌ (thirst).
10. from intransitive stems on the pattern of قُعُودٌ (sitting),

جُلُوسٌ (sitting).

11. from transitive stems on the pattern of فَهْمٌ (understanding),
فَتْحٌ (opening, conquering).

Exercises:

Tell the root of the following infinitives and the sense they indicate:

زِرَاعَةٌ (excitation, outburst), دَبِيبٌ (crawling),
عُذُوبَةٌ (sweetness), زُرْقَةٌ (blueness), رُكُوعٌ (eloquence),
سُقُوطٌ, زُكَامٌ, ضَجِيعٌ (noise), جَدَادَةٌ (black-smithing),
غُلَيَانٌ, شَهَبَةٌ (gray colour);

12. Words indicating Time or Place (اسم الظرف)

From the stem of a verb a number of words with different meanings are derived in Arabic. Some like active and passive participles and a few adjectival forms have been already mentioned. Others are given below:

One of this is called *ism al-zarf* and indicates the place or the time of an action or happening. It is formed from triliteral verbs on the pattern of مَفْعَلٌ or مَفْعُولٌ. The former pattern is used in the case of verbs which have *wāw* or *yā* as the third radical, or have in their imperfect *fathah* or *dammaḥ* on the second radical. For example مَلْهِي (amusement center), مَسْجَى (the place of *say* or running in 'umrah), or مَظْهَرٌ and مَدْخَلٌ from لَهَا (to enjoy), سَعَى (to run); ظَهَرَ (to appear), دَخَلَ (to enter).

Verbs that have *kasrah* at the second radical in their imperfect or have *wāw* or *yā* as the first radical have their *ism al-zarf* at the pattern of مَفْعُولٌ. For example مَجْلِسٌ, مَنَزَلٌ, وَعْدٌ and وَقْفٌ, (ض) جَلَسَ, (ض) نَزَلَ from مَوْعِدٌ and مَوْقِفٌ. Verbs with *yā* as the first radical add the feminine *ṣ* at the end. For example, مَيْمَنَةٌ (the right wing), مَيْسَرَةٌ (the left wing), from يَمَنٌ and يَسَرٌ. Verbs that have *dammaḥ* on the second radical in their imperfect may also form their *ism al-zarf* on this pattern: for example, we have مَسْجِدٌ and مَغْرِبٌ from سَجَدَ (ن) and غَرَبَ (ك).

Some verbs form *ism al-zarf* on both the patterns: for

example, طَلَعَ has مَطْلَعٌ as well as مَطْلَعٌ, meaning the place from where the sun or moon rises, the horizon.

Derived verbs have their *ism al-zarf* on the pattern of their passive participles, e.g. مُصَلًى (the prayer mat). مُسْتَقَرٌّ (resting house, residence) from صَلَّى and اِسْتَقَرَّ (to settle down).

Exercises:

- Form the *ism al-zarf* from the following verbs:

(ن) خَرَجَ	(ف) ذَبَحَ	(ن) قَتَلَ
(ض) جَرَى	اِنْقَلَبَ	اِسْتَوْدَعَ (to store)
اَدْخَلَ	(ف) رَعَى	(ف) سَرَحَ

- Tell the verbs from which these words are derived:

مَكْتَبٌ	مَدْرَسَةٌ	مُسْتَوْصَفٌ
مَحْطَةٌ	مَقَامٌ	مَطَارٌ
مُسْتَشْفَى		

d. Words for Instruments (اسم الآلة)

Another word which is derived from a verb stem indicates the instrument which is used in an action. It is formed from simple trilateral transitive verbs, and only from them, on any of these three patterns: مَفْعَالٌ, مَفْعَلٌ and مَفْعَلَةٌ. For example:

- نَشْرٌ, فَتْحٌ, مَحْرَاكٌ (plough) from فَتَحَ (ض, to plough) and حَرَكَ (ن, to saw) and مَنَشَارٌ (saw), مِفْتَاحٌ (key).
- بَرْدٌ (file, rasp), مِقْصٌ (scissors) from بَرَدَ (ن, to cool), قَصَّ (ن, to shear), مِغْزَلٌ (spindle), غَزَلَ (ض, to spin), مِرْزَلٌ (to cool).
- مِغْفَقَةٌ (spoon), مِطْرَقَةٌ (hammer), مِخْصَةٌ (broom, cleaner), مِخْصَةٌ (to hammer), طَرَقَ (ن, to hammer), لَوَقَ (س, to lick), كَنَسَ (ض, to sweep).

All instrument nouns are conventional; you have to look into a dictionary to find out what is the instrument noun from a particular verb.

Exercises:

- Tell the verbal root of the following instrument nouns:

مِحْكٌ (balance), مِيزَانٌ (steering), مِقْوَدٌ (inkpot), مِخْبَرَةٌ (touchstone), مِرْآةٌ (mirror), مِغْلَاةٌ (frying pan), مِخْرَافَةٌ (pocket knife).

APPENDIX - 2

1. Arabic words are of two kinds, one which stand alone, are neither derived from any word nor give rise to any. For example, the pronouns, personal, demonstrative or relative; prepositions, and various other particles. Proper names and many common nouns also fall in this category.

Other words are derived from some root. In this category we have verbs, perfect, imperfect, imperative, whether simple or derived, their infinitives, the nouns and adjectives that are derived from them such as the participles, active and passive, comparative and superlative adjectives, nouns indicating time or place or instrument, and diminutives. Words of this category are not listed separately in dictionaries, they are listed under their roots, all at one place. So if you want to look for a word which belongs to this category, you have first to find out its root, and then look into the dictionary.

2. There are two ways in which you find the words listed in dictionaries. In some of them, they are listed by the initial letter in them or their roots in the alphabetical order, in others they are listed by the final letter in them or in their roots. The first method is followed in modern dictionaries such as *al-Munjid* (Dar al-Mashriq, Beirut), *al-Mu'jam al-Wasīf* by Dr. Ibrahim Anis and others (Dar al-Fikr, Beirut) and *Aqrab al-Mawārid* by Sa'id al-Khawri (Mursadi al-Yasu'iyah, Beirut). The second method is followed in older dictionaries like *al-Qāmūs al-Muḥīt* by Majd al-Dīn al-Firozābādī and the *Lisān al-'Arab* by Ibn Manẓūr. In the former, the first chapter lists words that begin with *hamzah*, the second chapter lists words that begins with *ba* and so on, in the latter the first chapter lists words that end with *hamzah*, and then words that end with *ba* and so on.
3. For words that are single and solitary, you may open outright a dictionary and look for it in the relevant chapter. For other words you have first to find out the root, see the chapter that lists it, and then find out the word you are looking for.

The common practice in dictionaries is first to mention the base of the perfect verb in its simple form along with the sign each of its radicals, particularly the second one carries. Next

the base of the imperfect is mentioned. This is either done by writing the imperfect along with the sign its second letter carries, or by indicating through any symbol the group to which it belongs. In the third place, the infinitive or infinitives, if there are more than one, are mentioned. Then the meaning or meanings of the verb are noted, and the variations in them are indicated which occur according to the preposition which is used along with the verb. In the fourth place, various derived forms are mentioned along with their meanings. Finally the adjectives and nouns and other words derived from them are noted. Here is an example taken from *al-Mu'jamal-Wasīf*.

- (رَجَمَتْ) الْمَرْأَةُ رَجْمًا: اشْتُكَّتْ رَجْمَهَا. فَهِيَ رَجْمَاءٌ. وَ السَّقَاءُ: لَمْ يُدْهِنْ فَفَسَدَ. وَ- فُلَانًا رَحْمَةً 'وَرُحْمًا' وَمَرَحْمَةً: رَقِيَ لَهُ وَعُطِفَ عَلَيْهِ. وَفِي التَّنْزِيلِ الْعَزِيزِ: (فَأَرْذَنَّا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا. وَ- غُفِرَ لَهُ. (رُجِمَتْ) الْمَرْأَةُ رَجْمًا: رَجِمَتْ. (رُحِمَتْ) الْمَرْأَةُ رَحَامَةً: رَجِمَتْ. (رَحِمَ) عَلَيْهِ: دَعَا لَهُ بِالرَّحْمَةِ. (تَرَاخَمَ) الْقَوْمُ: رَجِمَ بَعْضُهُمْ بَعْضًا. (تَرَحَّمَ) عَلَيْهِ: رَجَمَهُ. وَ- دَعَا لَهُ بِالرَّحْمَةِ. (اسْتَرْحَمَهُ): سَأَلَهُ الرَّحْمَةَ. (الرَّاجِمُ): يُقَالُ: شَاءَ رَاجِمٌ 'وَعَنْزُ رَاجِمٍ': وَارِمَةُ الرَّجْمِ. (الرَّحَامُ): أَنْ تَلِدَ الشَّاةُ وَنَحْوَهَا ثُمَّ لَا يَسْقُطُ سَلَاهَا. (الرَّجِمُ 'وَالرَّحِمُ' وَالرَّحْمُ): مَوْضِعُ تَكْوِينِ الْجَنِينِ وَوِعَاؤُهُ فِي الْبَطْنِ. وَ- الْقَرَابَةُ أَوْ اسْتِبَابُهَا. (يَذْكُرُ وَيُؤْنِثُ). (ج) اِرْحَامٌ. وَذَوُ الْأَرْحَامِ: الْأَقَارِبُ الَّذِينَ لَيْسُوا مِنَ الْعَصْبَةِ وَلَا مِنْ ذَوَى الْفُرُوضِ 'كِبَنَاتُ الْإِخْوَةِ وَبَنَاتُ الْأَعْمَامِ. (الرَّحِمُ): دَاءٌ يَأْخُذُ الْأُنْثَى فِي الرَّحِمِ فَلَا تَقْبِلُ اللَّقَاحَ. (الرَّحِمْنُ): الْكَثِيرُ الرَّحْمَةِ 'وَهُوَ وَصِفٌ مَقْصُورٌ عَلَى اللَّهِ عَزَّوَجَلَّ' وَلَا يَجُوزُ أَنْ يُقَالَ لغيرِهِ. (الرَّحْمَةُ): الْخَيْرُ وَالنِّعْمَةُ. وَفِي التَّنْزِيلِ الْعَزِيزِ: (وَإِذَا أُنْذِنَ النَّاسُ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسْتَهُمْ).

(الرَّحْمُوتُ): الرَّحْمَة - يقال: 'رَهَبْتُ خَيْرَكَ مِنْ رَحْمُوتٍ':
أَي لَأَنْ تُرْهَبَ خَيْرُكَ مِنْ أَنْ تُرْحَمَ. ولم يستعمل
إِلَّا مزدوجاً.

(الرُّحْمَى): الرَّحْمَة

(الرُّحُومُ): الكثير الرَّحْمَة. (للمذكر والمؤنث). - و. - التي
تشتكى رَحْمَهَا.

(الرَّحِيمُ): الكثير الرحمة '(ج) رُحَمَاء. - و. - المرحوم.

(الرَّحْمَة): الرحمة. وفي التنزيل العزيز: (وَتَوَاصَوْا بِالصَّبْرِ
وَتَوَاصَوْا بِالْمَرْحَمَةِ) (ج) مَرَامٍ.

4. The words that do not have *wāw* or *yā* or *hamzah* in their root at any place pose no problem. You can easily find out their root and look for them. But those which have any of these three letters in their root may pose a problem, since they are at times changed to one another or dropped. You have seen that in chapters 22 to 27. Unless you are aware of these changes you would not be able to determine the root of a word and find out the place where it may be listed in the dictionary. It may also happen that you think that the root of a particular word has *waw* at any place whereas it actually has *yā*; the reverse may also happen. That confusion may arise between any two of these three letters. Hence if you do not get a word at one place, see at the second, or at the third place. There are certainly some rules that govern exchanges between these letters, or their elimination, and they have been mentioned in some books. We have not stated them in the chapters concerned, we have rather preferred to state patterns illustrating various changes. This, we have found in our experience, to be much easier.

5. Sometimes changes other than the ones referred in 4 above happen. Of them some we have mentioned in previous chapters. Here we shall list all of them.

When a trilateral verb begins with any of the letters, ت , ث , ج ,
ط , ص , س , ذ , د ,
like تَفَعَّلَ , تَفَاعَلَ and اِفْتَعَلَ , as well as in some words derived
from them, some changes may happen. For example: from
ذَثَرَ, the تَفَعَّلَ form shall be تُذَثِّرُ , but the ت is usually changed

into *دَثَّرَ* (دَثَّرَ) and to facilitate reading a *hamzah* is added: *إِدَثَّرَ*. Or from *ثَقَلَ* the *تَفَاعَلَ* form will be *تَثَقَّلَ*. Here the *ت* is changed into *ث* making the verb read as *ثَقَلَ*, and then *hamzah* is added to facilitate reading: *إِثَقَلَ*. The full list is given below:

act. participle	changed imperfect	changed perfect	actual perfect	derived verbal form	simple stem
مُدَثَّرٌ	يَدَثِّرُ	إِدَثَّرَ	تَدَثَّرَ	تَفَعَّلَ	دَثَّرَ
مُذَكَّرٌ	يَذَكِّرُ	إَذَكَّرَ	تَذَكَّرَ	,,	ذَكَّرَ
مُصَدِّقٌ	يَصَدِّقُ	إَصَدَّقَ	تَصَدَّقَ	,,	صَدَّقَ
مُرْمَلٌ	يُرْمِلُ	إَرْمَلَ	تَرْمَلَ	,,	رَمَلَ
مُطَهِّرٌ	يَطْهَرُ	إِطْهَرَ	تَطْهَرُ	,,	طَهَرَ
مُثَاوِلٌ	يُثَاوِلُ	إِثَاوَلَ	تُثَاوِلُ	تَفَاعَلَ	ثَقَلَ
مُذَارِكٌ	يَذَارِكُ	إِذَارَكَ	تَذَارَكَ	,,	ذَرَكَ
مُسْمِعٌ	يَسْمِعُ	إَسْمَعَ	إِسْتَمَعَ	إِفْتَعَلَ	سَمِعَ
مُثَارٌ	يُثَارُ	إِثَارَ	إِثَارَ	,,	ثَارَ
مُدَّعٍ	يَدَّعِي	إِدَّعَى	إِدَّتَعَى	,,	دَعَا
مُذَكِّرٌ/مُدَثِّرٌ	يَذَكِّرُ/يَدَثِّرُ	إَذَكَّرَ/إِدَثَّرَ	تَذَكَّرَ/تَدَثَّرَ	,,	ذَكَّرَ
مُدَجِّرٌ	يُدَجِّرُ	إُدَجَّرَ	إِذْتَجَرَ	,,	رَجَرَ
مُطَّلِعٌ	يُطَّلِعُ	إِطَّلَعَ	إِطَّلَعَ	,,	طَلَعَ

When the first letter in the simple stem is *ص*, *ض*, *ط* or *ظ*, in derived *إِفْتَعَلَ* form, the *ت* is changed into *ط*. For example:

صَحِبَ	إِفْتَعَلَ	إِصْطَحَبَ	إِصْطَحَبَ	يُصْطَحِبُ	مُصْطَحِبٌ
صَرَبَ	,,	إِصْطَرَبَ	إِصْطَرَبَ	يُصْطَرِبُ	مُصْطَرِبٌ
ظَلَمَ	,,	إِظْلَمَ	إِظْلَمَ	يُظْلِمُ	مُظْلِمٌ

6. Dictionaries

The best dictionary of an average size for the purpose of studying the Quran is *al-Mujam al-Wasīf* by Dr. Ibrahim Anis, Dr. Abd al-Halim Muntasir, Ati'ah al-Sawalihi, and M. Khalfullah Ahmad (Dar al-Fikr, Beirut). Another dictionary that discusses only the words of the Quran is the *Mufradāt al-Qurān* by al-Raghib al-Isphahani. Hans Wehr's *A Dictionary of Modern Written Arabic*, (J. Milton Cowan (ed.) Macdonald & Evans Ltd., London) is also useful.

Glossary of Grammatical Terms

الاختصاص	specification: nouns single or in construct form, placed in the accusative, used to specify some part or some quality of a subject, usually put in parenthesis.
الاسم	noun, one of the three main parts of speech, the other two being verb (<i>fi'l</i>) and particle (<i>ḥarf</i>). Pronouns, adjectives, demonstratives, participles are classed with noun.
الاستثناء	exception, using words such as <i>إلا</i> , <i>سوى</i> , <i>غير</i> , <i>خلا</i> , <i>حاشا</i> , <i>عدا</i> .
الاستيفهام	interrogation, using interrogative pronouns such as <i>كم</i> , <i>متى</i> , <i>أين</i> etc. or adverbs such as <i>أى</i> , <i>ما</i> , <i>من</i> .
اسم الإشارة	demonstrative pronouns or adjectives, such as <i>هذا</i> , <i>هذه</i> .
اسم الآلة	nouns indicating instrument, e.g. <i>مقص</i> (scissors), <i>منشار</i> (saw).
اسم التفضيل	adjective, comparative or superlative.
اسم الصِّفة	adjective, simple or intensive, including also the participles, active and passive.
اسم الفاعل	active participle
اسم المفعول	passive participle.
الإضافة	When one thing is ascribed to another, the relation is called <i>idāfah</i> , the thing ascribed is called <i>muḍāf</i> or construct, and the one to which it is ascribed is called <i>muḍāf ilayhi</i> , genitive. The <i>muḍāf ilayhi</i> can be a word and can be a clause.
إِعْرَاب	to put case endings like <i>raf'</i> , <i>naṣb</i> , <i>jarr</i> and <i>jazm</i> on the last letter of a word.
الإغراء	persuasion, exhortation; literary devices used for the purpose.
اسم الفعل	(أَسْمَاءُ الْفِعْلِ pl.) non-verbs acting as verb.
الإنذار	case in apposition, substitute.
التحذير	lit. warning; literary devices used for the purpose, e.g. <i>إِيَّاكَ وَالْكَذِبَ</i> , <i>الْأَسَدَ الْأَسَدَ!</i>

exclamation, admiration; literary devices used for the purpose, e.g. ما أحسن هذا الكتاب

التَّعْجُبُ

nunation, putting two *fathahs*, or *kasrahs* or *dammahs* on a noun

التَّنْوِينُ

emphasizing a noun, pronoun, or a verb

التَّوَكِيدُ

جَرٌّ

When a singular noun carries *kasrah* at its last letter either because of a preceding preposition or any reason it is said to be in the *casra'af* or genitive case, and the word that carries the sign is called *majrūr*. Duals and plurals in that case are *majrūr* whether or not they carry *kasrah* on the last letter.

جَزْمٌ

When the last letter of an imperfect verb carries the sign of *sukūn* or is dropped, as it happens, for example, in the case of imperatives, the verb is called *majzūm*.

plural, used for three or more things.

الْجَمْعُ

regular plural.

الْجَمْعُ السَّالِمُ

irregular plural, also called

جَمْعُ التَّكْسِيرِ

sentence.

الْجُمْلَةُ

sentence beginning with a noun.

الْجُمْلَةُ الْاِسْمِيَّةُ

sentence beginning with a verb.

الْجُمْلَةُ الْفِعْلِيَّةُ

conditional sentences beginning with pronouns like *أنا* and *لو* etc., in which one happening depends upon or follows from another happening.

الْجُمْلَةُ الشَّرْطِيَّةُ

gender, masculine (*al-mudhakka*) or feminine (*al-muwannath*) natural or conventional. There is no neuter gender in Arabic.

الْجِنْسُ

words, mostly participles, showing the state of a subject or object; are placed in the accusative (*manṣūb*).

الْحَالُ

(p. حروف), particle, the third major part of speech including prepositions (*ḥunūf al-jarr*), conjunctions (*ḥunūf al-'atf*), vocatives like *يا* and their feminine forms.

الْحَرْفُ

- حُرُوفُ الهِ alphabet.
- الخَبَرُ the predicate in a nominal sentence, may be a simple noun, or a combination of nouns, or a noun clause.
- رَفَع When a singular noun carries *dammah* with or without *tanwīn* at the last letter it is said to be in the case of *raf'* or nominative case, and the noun is called *marfū*. Duals and plurals in that case are also *marfū*, even if they do not have *dammah* at the last letter.
- سُكُون *sukūn* is the stop sign (◌ْ) on any letter or letters of a word, and the letter or letters having that sign are called ساكن , static or non-vowelled.
- سَاكِن
- شَدَّة the sign (◌ّ) on a letter, indicating that it should be sounded twice.
- الشَّيْءُ adjective, simple, comparative or superlative; includes participles, active and passive, and may have intensive forms.
- الضَّمِيرُ pronoun, personal (الضمير الشخصي), and demonstrative (اسم الإشارة).
- ضَمَّة the sign usually indicated as (◌ُ) on a letter or letters of a word, and the letter or letters which carry *ضَمَّة* are called مضموم.
- ضَمَمٌ
- العَطْفُ conjunction, small particles that join two words, phrases, clauses, or sentences.
- العَدَدُ number: cardinal, ordinal, parts and fractions.
- الْعَلَمُ proper noun.
- فَتْحَة sign written as (◌َ) on a letter or letters of a word, and the letter or letters which carry *فَتْحَة* are called مَفْتُوح.
- الْفَاعِلُ the subject in a verbal sentence, placed in the nominative case (*marfū*).
- الْفِعْلُ verb, the second major part of speech, includes perfect (الماضي), imperfect (المضارع), imperative (الأمر), and is either intransitive (اللازم), transitive (المتعدى) or incomplete (الناقص). It has either three or four letters in the root, hence called triliteral (الثلاثي) or quadriliteral (الرباعي).
- It is called *المهموز* if it has letter *hamzah* in the

root, or *مثال* , *اجوف* or *ناقص* if it has *waw* or *ya* in the root as the first, second, or third letter respectively.

If the verb is in the active voice, it is called *الفعل المعروف*, and if it is in the passive voice, it is called *الفعل المجهول*.

كُسْرَة the sign indicated as (ـِ) and put on a letter or letters of a word, and the letter or letters which carry *كُسْرَه* are called *مَكْسُور*.

كَلِمَة in grammar, a word; in literature, a meaningful sentence.

كَلَام meaningful sentence, speech, passage.

المُبْعَا subject of a nominal sentence *marfu'*, in case, precedes its *khabar*, but may sometimes follow it; in some cases may be even dropped.

المَبْنِي non-declinable words, opposite *المَوْجِب* , declinable.

المُتَنَبِّه dual.

المُسْتَعْنَى the noun excepted, see *استثناء*.

المَجْزُور genitive see *jarr*.

المَجْزُوم see *jazm*.

المَصْدَر infinitive or verbal noun.

المُضَاف construct, see *الإضافة*.

المُضَاف إِلَيْهِ genitive, see *الإضافة*.

المَضْمُون see *ضَمّه*.

المُعْرَب declinable, see *إعراب*.

المُعْرِفَة a definite noun such as a proper noun, or a noun with the definite article.

المَقْتُوح see *fathah*.

المُقَرَّد or *الوَاحِد*, singular.

المَفْعُول the object of a verb, placed in the accusative case (*manṣūb*). If it enforces the sense of the verb, or indicates the way or time it is performed, it is called *المفعول المطلق*, and if it indicates the reason or cause of the action it is called *المفعول له*. If it is just a simple object doing none of these things it is called

المفعول به.

see *كُسْرَة*.

المُكْسُور subjects addressed by vocatives such as *يَا* and *أَيُّهَا*

المُنَادَى

- مَمْنُوع الصَّرْفِ nouns partly declinable, that is, the ones which when *majrūr* do not take the sign *kasrah* at the last letter and instead take the sign *fathah*. They also do not take *tanwīn*.
- الْمَنْصُوبِ see تَصْبٍ.
- نَائِبُ الْفَاعِلِ the subject of a passive verb.
- النَّحْوِ grammar, in common parlance stands for the whole Arabic grammar, but technically is differentiated from الصرف or that part of the grammar which deals with derivatives from roots, and verb forms, and their conjugations.
- نَصْبٍ When a singular noun carries the sign *fathah* at its last letter the noun is called *manṣūb*, that is, it is in the accusative case. The dual and plural nouns in that case are also called *manṣūb*, whether or not they carry the *fathah* sign. However, the term is not confined to nouns. Imperfect verbs which because of some preceding particle like أَنْ and ف carry the sign *fathah* on the singular forms in their conjugation and drop *nūn* from the dual and plural forms are also called *manṣūb*, subjunctive.
- النَّفْيِ negation, and the sentences in which the doing or being is negated are called جملة نافية.
- النَّكِرَةِ indefinite noun
- نَوْنُ التَّوَكِيدِ the *nūn* added to the imperative and the energetic forms of the imperfect verbs, for the purpose of emphasis.

Vocabulary : Arabic- English

أ	interrogative particle		
أَب	(أَبَاء) father		to delay (v.t.), give time; مُتَأَخِّر to be late; مُتَأَخِّر (a.p.).
أَبَدًا	never	أَدَب	(لَد) to behave properly; أَدَّب to discipline, teach manners; أَدَب (آدَاب) manner, literature; أَدِيبُ literateur.
إِبِلٌ	a flock of camels	أَدَى	to pay, render; أَدَاءُ payment
إِبْنٌ	(أَبْنَاء) son	إِذْ	when; إِذَا when; إِذْنٌ then, so
أَبَى	(ف) to refuse, decline	أَذِنَ	(س) to permit, allow; إِذْنٌ permission; أَذِنَ to give call; أَذَانٌ (ap) مُؤَذِّن (for prayer); مَوْضِعَة place from where أَذَان is made; أَشْتَأَذِن take permission
أَتَى	(ض) to come; -bi to bring; إِيتَى (in.); أَتَى to give	أُذُنٌ	(آذَان) ear
أَثَاث	goods, furniture	أَذَى	pain, injury, insult; آذَى to give trouble, inflict pain
أَثَرٌ	(آثَار) sign, mark, effect, influence, tradition, monument; أَثَّرَ to effect, مؤَثِّر (a.p.) effective; أَثَّرَ to perefer; إِسْتَأَثَرَ to appropriate, monopolize	أُرْزَ	rice
أَثَلٌ	tamarask	أَرْضُ	(أَرَاضِي) earth, land
إِثْمٌ	(آثَام) sin	إِزَارٌ	cloth, covering from waste down, wrapper; المِئْزَر lower part of dress, apron
أَجْرٌ	أَجْرَةٌ = wage; (أُجُور) reward; إِسْتَأْجَرَ to hire, employ.	أُرْمَةٌ	ordeal, difficulty
أَجَلٌ	(آجَال) time, period, death; أَجَلَ yes	أُسْبُوعٌ	(أَسَابِيع) week
أَحَدٌ	(آحَاد) one	أُسْتَاذٌ	(أَسَاتِذَة) teacher, professor
أَخَذَ	(ن) to take, begin to; أَخَذَ to censure, punish; مُؤَاخَذَة (in), censure, punishment; إِتَخَذَ to take, adopt	أَسْرَ	(ض) to detain; أَسِيرٌ detainee; أَسْرَةٌ family
آخِرٌ	other; آخِر next, the last; آخِرَة, next life.	أَسِيفٌ	(س) to grieve

إِسْمٌ (أَسْمَى) name, noun	أَمَلٌ (ن) to hope; أَمَلٌ hope, expectation
أَصْلٌ (أَصُولٌ) root, base, principle	أُمٌّ (أُمّهات) mother
أَطَرٌ (ن) to bend	أَمٌّ (ن) to lead; إِمَامٌ (ن) leader; أَمَامٌ ahead;
أَفٌّ word expressing displeasure, anger	أُمَّةٌ (أُمَّم) community, period
أَكَلَ (ن) to eat; أَكْلٌ fruit; أَكَلٌ eating; أَكْلَةٌ one meal	أَمِنٌ (س) to be safe, secure; أَمِنَ (bi) to believe, have faith in, trust; إِيمَانٌ faith; أَمِنَاءٌ (أَمِين) trustworthy;
أَلَفٌ (س) to be familiar with; أَلَفٌ to unite, gather, make secure; أَلَفٌ to compile, join, compose; إِسْبِغْ أَلَفٌ to court friendship; إِثْتَلَفٌ to harmonise, be familiar with; مَأْلُوفٌ familiar.	أَمِينٌ cashier; آمِنٌ safe
أَلَا oh, yes indeed, behold	أُمِّيٌّ illiterate
إِلَّا except	أَنْ , إِنْ , إِنْ that; إِنْ indeed; إِنْ if; إِنَّمَا only
أَلَمٌ (أَلَام) pain, grief; فَتَأَلَمٌ feel pain; مُتَأَلَمٌ (a.p.)	أَنَا I
اللُّغَةُ أَلَمَانِيَّةٌ German language	إِنَاءٌ (آنَاء) pot
إِلَهٌ (آلِهَةٌ) god	أَنْعَامٌ animal
إِلَى (آلَاء) favour, blessing, wonder	أَنْتَ (م), أَنْتِ (ف) you, thou; أَنْتُمَا (m,f) you two; أَنْتُمْ (m) you (pl.); أَنْتُنَّ (f.pl.) you
إِلَى to, upto, for, in, with	أُنْثَى (أُنَاث) female; الْمُؤَنَّثُ female
أَمْ or, is it that	الأَنْدَلُسِيَّةُ Spain
أَمَرَ (أُمُور) أَمْرٌ (ن) to order; أَمْرٌ order, affair; أَمِيرٌ (أُمُور) to govern, prince; إِثْتَمَرَ to confer; الْمُؤْتَمَرُ conference; اسْتَأْمَرَ to consult	أَفْسَنَ (س) to be familiar; - bi be on intimate terms with; اسْتَأْنَسَ get acquainted with
إِمْرَاءَةٌ see مَرْءَةٌ	إِنْسٌ mankind; إِنْسَانٌ (الْخَاسِ) man
أَمْسٌ yesterday	

أَنْفٌ (أَنْفٌ) nose	بَدَّلَ to change; تَبَادَلَ to exchange; مُتَبَادَلٌ alternative
أَنْيَقٌ elegant	بَدَأَ (ن) ب, د, و: (ن), to appear; أَبْدَى to show, do openly, expose
أَنَّى wherever	بَذَلَ (ن) to spend
أَهْلٌ (أَهْلِي) family	بَرَأَ (ف) to be free from (guilt); بَرَأَ to acquit; أَبْرَأَ absolve s.o. of blame; اسْتَخْرَأَ to become free from (guilt); خَبَرَأَ declare oneself free
أَوْ or, otherwise, till	بُرْتَقَالٌ orange
أَوَّلٌ (أَوَّلُونَ) earlier, first	بَرَحَ (س) to leave; مَا بَرَحَ to continue; أَلْبَارِحَةُ last night
أَيْنَ where; الْآنَ now	بَرَدَ (ك, ن) to be cold; بَارِدٌ cold; بَرْدٌ hail, hailstone; مِبْرَدٌ file, rasp
آيَةٌ (آيَاتٌ) sign, verse	الْبِرُّ (بُرُونَ) land; بَرٌّ righteousness, virtue; بُرٌّ (أَبْرَارٌ) righteous; بُرٌّ wheat
أَيُّ which	بَرَزَ (ن) to appear; بَارِزَةٌ eminent
أَيَّانَ when	بَرَعَ (ف) to excel; بَارِعٌ skilled, outstanding
بِ by, with, along with, in, for, to, because of, by (of oath), from	بَارَكَ to bless; بَرَكَهٌ blessing; تَبَارَكَ to be praised
بِئْرٌ (آبَارٌ) well	بُرْهَةٌ a moment
بِئْسَ how bad!	بُرْهَانٌ (بَرَاهِينٌ) proof, argument
بَحَثَ (ف) to search, research, investigate; بَاحِثٌ researcher.	بَرَّغَ (ن) to rise, break forth;
بَحْرٌ (أَبْحَرُ, بُحُورٌ), sea, large river	
بَخَعَ (ف) to kill	
بَخِلَ (س) to be niggardly; بُخْلٌ niggardliness	
بَدَأَ (ف) to begin; بَدْؤٌ beginning; اِبْتَدَأَ to begin; مُبْتَدِئٌ beginner	
بَدَّدَ to dispel; اسْتَعَبَّدَ seize, rule despotically; مُسْتَعَبِدٌ dictator	
بَدْرٌ first moon	
بَدْعٌ innovation	

دawn	بَعْضُ	some
بُسْتَان (بَسَاتِين) garden	بُغْض	hatred; أَبْغَضَ to hate;
بَسَطَ (ن) to spread, elaborate;	أَبْغَضُ	more hateful
مَبْسُوط (p.p.)-delighted,	بَغْلَة	she mule
spread out, elaborate	بَغَى	(ض) to desire; اِبْتَغَى to
اِبْتَسَمَ to smile; مُتَسِمٌ (a.p.)		desire, seek; اَنْبَغَى to be
smiling		proper, desirable
بَشَرٌ man, humanity; بَشَّرَ to	بَقَرَة	(بَقَرَات) cow
give good news; بُشِّرَى	بَقَالَ	grocer; بَقَالَة grocery shop
good news	بَكَرَ	unmarried girl; مُبَكَّرٌ early;
بَصٌ (بِصَاك) bus		اِبْتَكَرَ to innovate, do
بَصَرَ (ك) to see; بَصِيرٌ seeing;		s.th. new
(أَبْصَار) eye sight;	أَبَكَمَ	(بَكْمَاء) dumb
أَبْصَرَ to see, perceive;	بَكَى	(ض) to weep
اسْتَبْصَرَ, perceive, reflect	اَنْبَلَجَ	to dawn
بَضْعٌ some	بَلَدٌ	(بِلَادَة) city, country
بِضَاعَة commodity, goods	إِبْلِيسَ	satan
بَجُلَى slow; اسْتَبْطَأَ to delay	بَلَغَ	(ف) to swallow
intentionally	بَلَغَ	(ن) to reach; بَلَغَ to
بَطْرٌ pride, arrogance		convey, preach; أَبْلَغَ to
بَطَلَ (ن) to become null, void;		communicate; بِلَاغَ
بَاطِلٌ wrong, vain, false		communication; بِلِغَ
بَعَثَ (ف) to send, raise;	بَلَى	eloquent
بَعَثَ sending, resurrection	بَلَاءٌ	yes indeed, why not
بَعَثَ to raise, resurrect		test, calamity; اِبْتَلَى to
بَعْدَ after; بُعْدٌ distance;		put to test, tempt; أَبْلَى bi
(ك) بُعْدٌ to be distant;	بَنُو آدَمَ	to try, put to test
اِبْتَعَدَ to move away;		children of Adam,
اِسْتَبْعَدَ to consider distant	بَنَتْ	mankind
	بَنَكٌ	(بَنَات) daughter, girl
		(بُنُوك) bank

بُنْيَانٌ (أَيْبِنَة) building;	تَحْتَ under, beneath
بِنَاءٌ construction	تَرْجَمَ to translate; مُتَرْجِمٌ translator
الْبُنُّ coffee beans	تَرَكَ (ن) to leave, give up; تَرَكَ (in.)
بَهِيمَةٌ (بَهَائِمٌ) cattle	تَعَبٌ weariness; تَعَبَانٌ tired;
بَاهِرٌ brilliant, dazzling	أَتَعَبَ to make tired; مُتَعَبٌ tired.
بَاءٌ (ن) ر: ب و ء, to confess	تَفَاحٌ apple; تَفَاحَةٌ one apple
بَابٌ (أَبْوَابٌ) door	أَتَقَنَ to do something well, perfect; مُتَقِنٌ (a.p.)
بَاحٌ (ن) to disclose; أَبَاحَ to permit, legalize	تَلَفَ (س) to perish; أَتَلَفَ to destroy
بَاتَ (ض) to pass night;	تِلْكَ that (f.)
بَيْتٌ (بُيُوتٌ) house	تَلَّى (ن) to lay one down
أَبْيَضٌ (ف) بَيَضَاءٌ (f) white; to be white	تَلَوِيذٌ (تَلَاوِذٌ) disciple, student
بَيْعٌ sale; (ض) بَاعَ to sell;	تَلَا (ن) to recite, fallow
بَيْعَةٌ to pledge; بَايَعَ to pledge	تَمَرٌ (تُمُورٌ) date; تَمَرَةٌ a piece of date
بَيْنَ between, among; بَيَّنَّ to make clear, explain, prove;	تَمَرِّينَ (تَمَارِينٌ) exercise
بَيِّنٌ statement, explanation;	يُمَسِّحُ allegator
بَيِّنَةٌ (بَيِّنَاتٌ) clear sign, proof; مُبَيِّنٌ clear	تَمَّ (ض) to be complete; تَامَ complete; تَمَّامٌ complete, completion; أَتَمَّ more perfect; أَتَمَّ to make perfect
بَيْنَمَا while	تَابَ (ن) to repent, تَابَتْ (a.p.); تَوْبَةٌ repentance
بِ by (of oath)	تَأْوَرَ revenge, retaliation; تَأْوَرٌ avenger;
تَبَعَ (س) to follow;	تَثَبَّتَ (ن) to be firm, static;
إِتَّبَعَ (أَتْبَاعٌ) follow; تَبَاعٌ to follow closely; تَبَاعٌ following; تَبَاعًا continuously	
تَاجِرٌ (تُجَّارٌ) merchant; جَارَةٌ	

ثَبَّتَ	firm, static; ثَبَّتَ	father; جَدُّ	deligent, جَدُّ
make firm, static.		(ض) to strive	
ثَرْوَةٌ	wealth; ثَرِيٌّ	أَجْدَرُ	worthy, capable
ثَرَى	soil, moist earth	جَادَلَ	to argue, quarrel
ثَغْلَبَ	(ثَغَالِب) fox	جَرَوُ	to dare, be courageous; جُرْأَةٌ
ثَلَاثَ	three; ثُلُثَ one third;	جَرِيٌّ	courageous; جُرْأَةٌ
ثَلَاثِي	third; ثَلَاثِي	جُرْأَةٌ	courage
ثَلْجٌ	ثَلْجَةٌ (ثُلُوج) ice; ثَلْجٌ	جَرَحَ	(ف) to wound, operate;
refrigerator		جَرَاخَةٌ	operation
ثَمَرٌ	أَثْمَرٌ fruit; أَثْمَرٌ to bear	جَرَّ	(ن) to drag, pull;
fruit; مَثْمُورٌ (a.p.)		جَرَّ	jar (جَرَأٌ) جَرَّةٌ
ثَانِي	second; ثَانِيٌ secondary;	جَرَسَ	(جُرُوسٌ) bell
ثَانِيٌ	oft-repeated	جَرِيْمَةٌ	أَجْرَمَ crime; جَرِيْمٌ
ثَوْبٌ	(ثِيَابٌ) cloth, dress, gown	مُجْرِمٌ	to commit crime; مجرم
ثَارَ	(ن) to rage, excite, rise;	جَرَى	criminal
ثَارَ	أَثَارَ to excite, agitate	جَرَى	(ض) to run, pass; جَرَى
ثَوْرٌ	(ثِيْرَان) bullock	جَرَى	passage, water course;
ثَيِّبٌ	divorcée	جَارِيَةٌ	girl, (جَوَارِي) جَارِيَةٌ
جَبَلٌ	(جِبَالٌ) mountain	جَارِيَةٌ	maid servant, slave girl
جَبَنَ	(جُبْنَاء) to recoil; جَبَانٌ	جُزْءٌ	(أَجْزَاء) part
coward; جُبْنَةٌ	cheese	جَزَعٌ	(ف) to lament
جَبِيْنٌ	(جُبْن) forehead	جَزَى	(ض) to reward, recompense;
جَبَا	ج ب و ر: (ن) to collect	جَزَى	'an' أَجَزَى 'an' to
tax		جَزَى	replace; make up, compensate
جَبَّى	to bow, prostrate; اجْتَبَى	جِسْمٌ	(أَجْسَام) body
to select, pick up		جَعَلَ	(ف) to make, grant,
جَحَدَ	(ف) to deny	جَعَلَ	begin to
جَدَّ	(ض) to strive hard; جَدَّدَ	جَلَبَ	(ض) to fetch, bring
to renew; جَدُّ hard work;		جَلَدَ	(ض) جَلَدَ (جُلُود) skin;
جَدِيْدٌ	very much; جَدِيْدٌ	جَلَدَ	lash; جَلْدَةٌ lashing
new; جَدُّ (أَجْدَاد) grand		جَلَسَ	(ض) to sit; (جُلَسَاء)

جَلِيسٌ companion; (مَجَالِسُ) meeting, meeting place	جُنَاحٌ sin, crime; (أَجْنَحَةٌ) wing
جَلَالٌ majesty, holiness; جَلِيلٌ majestic; ذُو الْجَلَالِ majestic, Holy	جُنْدٌ (جُنُودٌ) army; جُنْدِيٌّ soldier
مَجَلَّةٌ journal, magazine	جِنْسٌ (أَجْنَاسٌ) gender, specie
تَجَلَّى to appear, manifest ourself	جَنَّ (أَجْنَةً) to cover; جِنٌّ (جِنَّةٌ) jinn; جُنُونٌ madness; جَنَّةٌ (جَنَّاتٌ/جَنَانٌ) garden, paradise
جَمَعَ (ف) to collect, gather, hoard; جَامِعَةٌ university; الْجَامِعُ/الْمَسْجِدُ الْجَامِعُ big mosque; جَمَاعَةٌ party; أَجْمَعُونَ all; جَمِيعٌ all, every one, جَمْعَاءُ (ف); اجْتَمَعَ to meet, assemble; مُجْتَمَعٌ meeting; اجتماعٌ society, gathering; أَجْمَعَ إِجْمَاعٌ to agree on; consensus	جَنَى (ض) to sin, commit crime
جَمَلٌ (جَمَالٌ) camel	جَنَيْهٌ pound
جَمِيلٌ beautiful; أَجْمَلٌ (ع); أَجْمَلُ to do well, behave well; جَمَالٌ beauty; جُمْلَةً sentence; جُمْلَةً in all; جُمْلَةً وَاحِدَةً all at once	جُهِدَ (ف) to struggle, work hard; اجْتَهَدَ work hard; جَاهَدَ (a.p.); مُجْتَهِدٌ to strive, struggle; جِهَادٌ striving, struggle, holy war; جُهِدَ effort
جَمٌّ crowd; جَمٌّ غَفِيرٌ big crowd	جَهَلَ (أَس) to be ignorant, behave irrationally; جَهْلٌ ignorance, irrational behaviour; جَاهِلِيَّةٌ ignorance, irrational behaviour; الْجَاهِلِيَّةُ period of ignorance in Arabia before Islam
جَنَبَ (ن) to avoid, ward off; اجْتَنَبَ to avoid, shun;	جَوَابٌ (أَجْوَبَةٌ) answer, letter; أَجَابَ to answer, respond; اسْتَجَابَ to cross; اجْتَابَ to respond, accept the request
اجْتَنَدَ avoidance; جَنَبَ to avoid shun	أَجَادَ to do well; جُودٌ generosity, جَوَادٌ generous

جَارَ (ن) جَوْرًا to do injustice; جَوَار (a.p.); جَائِرُ neighbourhood; (جَيْرَان) neighbour; جَارُ give shelter	حُجَّةٌ to argue; حُجَّةٌ argument
جَائِزَةٌ (جَوَائِزُ) prize	حَدَّثَ (a.p.) to tell, talk; مُحَدِّثٌ scholar of hadith; حَدِيثٌ (i)word, speech, (ii)new; حَدَثٌ (ن) to happen; حَدَثَةٌ (خَوَائِثُ) happening, event, accident, casualty; أَحَدَثَ to produce, do something new, innovate
جَوْفٌ inside	حَدِيقَةٌ (حَدَائِقُ) garden
جَالَ (ن) to roam; تَجَوَّلَ to roam, wander	حِذَاءٌ (أَحْذِيَّةٌ) shoe
الْجَوُّ atmosphere	حَزَرَ (س) to avoid, fear, be careful; حَزْرٌ careful, cautious
جَاءَ (ض) ر. ي. ج. to come; جَاءَ coming; جَاءَ bi bring	حَرْبٌ (حُرُوبٌ) war; كَارَبَ to fight
جَيْبٌ (جُيُوبٌ) pocket	حَرَثَ (ن) to plough; حَارِثٌ plough man; حَرْثٌ crop
جَيِّدٌ good, fine	حَرَجٌ blame, objection
جَيْشٌ (جُيُوشٌ) army	حُرٌّ (أَحْرَارٌ) freeman; حُرِّيَّةٌ freedom, liberty; حَارٌّ hot; حَرَارَةٌ heat, temperature
حَبٌّ (حُبُوبٌ) grain, corn, حَبَّةٌ one grain seed;	حَرَسَ (ض) to watch, guard
حُبٌّ love, أَحَبَّ to love; أَحَبُّ (أَحْبَاءُ) dear; أَحَبُّ dearer(c)	حَارِسٌ (حُرَّاسٌ) watchman, guard
حَبَسَ (ض) to detain, put in jail	حَرِصَ (س) to be eager, covet; حَرِصٌ greedy, covetious
حَبَشِيٌّ Abyssinian	حَرَضٌ extremely ill
حَبَطَ (س) to go waste, void	احْتَرَقَ to burn, catch fire; حَرِيقٌ fire
حَبْلٌ (أَحْبُلٌ) rope, card	حَرَامٌ prohibited; حَرَمٌ to
حَتَّى till, until, along with, even	
حَجَبَ (ن) to hide, cover; حِجَابٌ veil, covering	
حَجَّ (حُجَّاجٌ) (ن) to do Hajj; حَجٌّ pilgrim; حَجٌّ, hajj;	

prohibit, forbid; اَحْتَرَمَ	كَشَرَ (ن) to raise, gather, collect;
to respect, honour;	(كَشَرَاتُ) حَشْرَةٌ insect
مَحْرُوم deprived	كَاشَا except
اِحْرَنْجَمَ to assemble	كَصَدَ (ن) to reap; حَصِيدٌ
حَرَى may be; اُحْرَى more	reaped, crop
deserving	كَصَلَ (ن) 'ala to get,
حُرْمَةٌ bundle	secure
حَزَنَ (ن) to grieve; حَزِينٌ	حَصَانٌ (أَحْصِنَةٌ, حُصْنٌ) horse
grieved	مُحْصِنَةٌ married woman
حَسِبَ (ح) to think, guess;	حَضَرَ (ن) to be present, attend;
حَاسِبٌ to take account of,	مُحَاضِرَةٌ present; حَاضِرٌ
examine; اِحْتَسَبَ to take	lecture; اُحْتَضِرَ was
into account, anticipate	about to die
حَسَدَ (ن) to envy; حَسُودٌ	حَضَّ (ن) to persuade, excite
envious; مَحْسُودٌ envied	حَطَبٌ fire wood
حَسَنَ (ك) to be good, beautiful;	مَحَطَّةٌ station
حُسْنٌ goodness, beauty;	حَفِيْدٌ (حُفْدَاء) grandson
حُسْنُ الْخُلُقِ virtue,	حَفَرَ (ض) to dig, excavate;
good behaviour	(حُفْرٌ) حُفْرَةٌ pit, ditch
حَسَنَةٌ act of goodness,	حَفِظَ (س) to save, protect,
good deed, good thing;	memorize; حَفِيْظٌ mindful,
أَحْسَنُ good; حَسَنَاءُ, حَسَنٌ	attentive; مَحْفَظَةٌ briefcase;
better, حَسَنَاءُ, (ف) أَحْسَنُ	save, protect
to do good; مُحْسِنٌ	حَفْلُ التَّخْرِجِ celebration;
righteous, magnanimous;	convocation ceremony;
اِحْسَانٌ doing good/well,	اِحْتَفَلَ to celebrate
kind behaviour; اِسْتَحْسَنَ	حَقِيْبَةٌ briefcase, portfolio
to appreciate, approve;	حَقَدَ (ض) to hate, despise;
اِحْسَنَى the best way,	حَقْدٌ hatred
righteousness	حَقَرَ (ض) to look down
حَصَّحَصَ to be apparent, come to	upon, deride; حَقَارَةٌ
notice	contempt; مُحَقَّرَةٌ trifle

حَقٌّ	(i) truth, (ii) true, (iii) right, (iv) real	حَلِيمٌ	element, forbearing; حِلْمٌ forbearance; حُلْمٌ (i) maturity, (ii) (أحلام) dream
الْحَقِيقَةُ	truth, reality; حَقَّقَ to realize, make true; حَقَّقَ to have right on s.th., own; أَحَقُّ more deserving	حُلُوٌّ	sweet
حَقْلٌ	(حُقُولٌ) field	حَمْدٌ	(in) to praise: حَمِّدُ praised, praise-worthy
حَكَمٌ	(ن) to decide, rule, judge; حَكَّامٌ (حُكَّام) ruler; حُكْمٌ rule, rationale; حُكُومَةٌ government; مَحْكَمَةٌ court; أَحْكَمُ to make firm, clear, to establish; مُحْكَمٌ clear, unambiguous; حَكِيمٌ (حُكَمَاءُ) wiseman; حِكْمَةٌ wisdom; احْتَكَمَ to file suit, seek justice.	حَمَارٌ	(حُمُرٌ) ass
حَكِيٌّ	(ض) to narrate, relate; حِكَايَةٌ story, narrative	حُمْرَةٌ	redness; أَحْمَرُ, أَحْمَرُ red; إِحْمَرُ to be red, turn red
حَلِيبٌ	milk	خَاوِضٌ	sour
حَلَجٌ	(ن) to spin; حَلَّاحٌ spinner	حُمُوقٌ	foolishness; أَحْمَقُ (حُمَقَاءُ) fool, stupid, حُمَقَاءُ (f)
حَلَفٌ	(ض) to swear; حَلِيفٌ confederate, ally; حِلْفٌ alliance	حَمَلٌ	(ض) to carry, be pregnant, - 'ala attack; حَمَلَةٌ attack, campaign; اِحْتَمَلَ to bear, be possible; اِحْتِمَالٌ possibility; مُحْتَمَلٌ possible
حَلٌّ	(ن) to unfasten, solve, put up; حَلٌ (in) solution; حَلٌ (ض) to be permissible, lawful; أَحَلَّ legalize, occupy, settle; اِنْحَلَّ to be lose, to open	حَمَامٌ	bathroom
		حَمٌّ	(أَحْمَاءُ) father-in-law
		حُمَى	fever; (ض) حَمَى to defend; حُمَاةٌ (حَامِي) defender, guard;
		حَاجَةٌ	need; (حَوَائِج) احتَاجَ -ilā to need
		حَاوَرَ	to talk, discuss; حَوَارٍ discussion
		خَوْضٌ	tank
		حَالٌ	(ن) to obstruct, pass, come in between;

حَالٌ (أَحْوَال) condition;	exit; مَخْرَجٌ exit; خَرِيجٌ
حَوْلٌ around; حَوْلٌ	graduate; تَخَرَّجٌ to
power, might	graduate; اِسْتَخْرَجٌ to
حَيْثُ wherever, as; حَيْثُمَا	take out; أَخْرَجٌ to drive
wherever	out
حِيلَةٌ trick, strategy; اِحْتَالَ	خَرَّ (ض) to fall
play trick, make effort;	أَخْرَسٌ mute, خَرَسَاءُ (ف)
مُحْتَالَ (a.p.)	خَرِيطَةٌ (خَرَايِط) map, drawing
حِينَ (أَحْيَان) when, at the	خُرُوفٌ lamb
time of, sometime	خَزَانُ الْمَاءِ water tank
حَيٌّ alive; حَيٌّ (س) to be	خَزَى shame; أَخْزَى to
alive; حَيَاةٌ life; أَحْيَى to	humiliate; أَخْزَى more
revive, give life to; حَيَّيْ	humiliating
to greet; تَحِيَّةٌ greeting;	خَسِرَ (س) to lose; خُسْرَانٌ
اِسْتَحْيَى to keep alive,	loss; خَابِيسٌ loser
feel shy; حَيَاءٌ modesty,	خَسِيسٌ miserly
shyness	خَشِعَ (ف) to soften, be
خَبَثٌ (ك) to be bad, evil;	humble/low/submissive
خَبِيثٌ evil, filthy	خَشِيَ (س) to fear; خَشْيَةٌ fear
خَبْرٌ (أَخْبَارٌ) news; خَبِيرٌ	particularly
informed, knowledgeable,	خَصَفَ (ص) to mend, repair
expert; خَبْرَةٌ expertise;	خَصَلَةٌ (خَصَالٌ) habit, characteristic
اِخْتَبَارٌ test, examination	اِخْتَصَمَ to quarrel
خُبْزٌ bread	خُضْرَةٌ greenness; أَخْضَرُ
خَاتَمٌ ring, seal, last	إِخْضَرُ (ف) green; خَضِرَاءُ
خَدَشَ (ض) to hurt	to be/turn green
خَدَعَ (ف) to deceive	خَطَا (أَخْطَاءُ) mistake; خَطِيئَةٌ
خَدَمَ (ن) to serve; خِدْمَةٌ	خطأٌ (خَطَايَا) fault, sin; خَطَّاءٌ
service; خَادِمٌ servant	sinner(c)
خَذَلَ (ن) to foresake	خَطَبَ (ن) to propose; خَالَطَ to
خَرِبَ ruined	address, lecture; خَطِيبٌ
خَرَجَ (ن) to go out; خُرُوجٌ (in)	

orator; خُطْبَةٌ lecture, sermon	خُلِقَ character, behaviour;
خَطَفَ (ف) to pick	أَخْلَاقٌ morals
خُطْوَةٌ (خُطَوَاتٌ) step	خَلَّلَ defect, gap; جَلَالَ between, through; خَالَ to make friend;
خَفِيرٌ watchman	خُلَّةٌ (جَلَالَ) attribute, characteristic, intimate freindship; خَلِيلٌ very dear/intimate
خَفَضَ (ض) to lower; مُنْخَفِضٌ low	خَلَا (ن) to pass, elapse, retire in solitude; خَلَا , خَلَا except
خَفَّ leather socks; خَفَّفَ to reduce, decrease	خَمْرٌ (خُمُورٌ) wine
أَخْفَى to hide; خَفِيٌّ hidden, secret	خَمْسٌ five; خَامِسٌ fifth
خَلَدَ (ن) to be permanent; خَالِدٌ permanent; خُلُودٌ permanence	خَمَطٌ bitter
خَلَصَ (ن) to be pure; -min to be free from; -ilā to be free for; خَالِصٌ pure; أَخْلَصَ to pursue s.th sincerely; مُخْلِصٌ sincere; خَلَاصٌ delivery	خِنْصَرٌ little finger
خَالَطَ to mix with s.o.	خَافَ (س) to fear; خَوْفٌ fear; خَائِفٌ (a.p.)
خَلَعَ (ف) to take out	خَوْلَ servant; خَالٌ maternal uncle; خَالَةٌ maternal aunt
خَلَفَ (ن) to come after, succeed; خَلَفٌ (خُلُوفٌ) successor; خَلْفٌ behind; خَلِيفَةٌ (خَلَائِفٌ) successor, deputy; خَالَفَ to oppose; أَخْلَفَ to go back on one's word; اِخْتَلَفَ to differ; اِخْتِلَافٌ difference; اسْتَخْلَفَ to apoint successor, deputy	خَيْرٌ (i) good, (ii) goodness, (iii) wealth; (iv) better; اِخْتَارَ to choose, select; خِيَارٌ choice
خَلَقَ creation	خَيْلٌ horses
	دَبَّ (ن) to creep; دَابَّةٌ creeper, animal; دَبَابَةٌ tank
	دُبِّرَ back; أَدْبَرَ to turn back, flea
	دَحْرَجَ to roll
	دَخَلَ (ن) to enter; دَاخِلٌ inside; دُخُولٌ entry; أَدْخَلَ entrance; أَدْخَلَ to

enter s.thing./s.o. in	دَم (يَمَاء) blood
دَرَجَةٌ (دَرَجَات) grade, level, rank	دَنَا (ن) to go/come near; أَدْنَى to bring near; دَانٍ near; أَدْنَى less;
دَرَسَ (ن) to study; دِرَاسَةٌ study; مَدْرَسَةٌ (مَدَارِسُ) school	أَدْنَى (ف) nearer; الدُّنْيَا this life, worldly life
أَدْرَكَ to attain, comprehend, overtake, get	دَهْرٌ (دُهُور) time, duration
دِرْهَمٌ (دَرَاهِمُ) dirham	دَهَشَ (ف) to be baffled, amazed, surprised; دَمَشَةٌ surprise, fear, perplexity
دَسَّ (ن) to trample over, crush	دَاءٌ illness
دَعَّ (ن) to rebuff	دَارَ (ن) to go round; دَارٌ (يَإِيَّايَ) house, abode; دَيَّارٌ inhabitant; أَدَارَ to manage; administer; مَدِيرٌ manager, administrator, rector.
دَعَا (ن) to invite, pray, call, preach; دُعَاءٌ prayer, call, supplication; دَعْوَةٌ call, prayer, preaching; دَاعَى (a.p.); مَدْعُوٌّ (p.p) called, invited.	دَوَّلَ changing
دَفَتَرَ (دَفَائِرُ) register	دَامَ (ن) to continue, persist, last; دَائِمٌ lasting; مَا دَامَ as long as it continues
دَفَعَ (ف) to push, avert, remove, pay; دَافِعٌ (a.p.); دِفَاعٌ to defend; دِفَاعٌ defence	دُونِ without, in defence of
دَقَّ (ن) to knock; دُقِيَ knock; دَقِيقَةٌ moment	دِيَوَانٌ (دَوَاوِينُ) register, court
دَكَ (ن) to demolish, shatter, hammer	دَوَاءٌ (أَدْوِيَّة) medicine
دَكَانٌ (دَكَائِينُ) shop	دَيْكٌ cock
دَلَّ (ن) to guide, indicate; دَلِيلٌ sign, guide, argument; اِبْتَدَلَ to argue	دَانَ (ض) (i) to subjugate, (ii) to surrender, submit; دَيْنٌ (i) submission (ii) religion, (iii) recompense
	ذَبَّ (ذَبَابٌ) wolf
	ذَبَحَ (ف) to slaughter
	ذَبَلَ (ن) to dry up; ذَابِلٌ dried

ذِرَاعٌ (ف) ذَرَعَ (أَذْرَعُ) arm; to measure; ذَرَعٌ measurement	taster
ذُرِّيَّةٌ (ذُرَارِي) progeny, children	إِذَاعَةٌ (ض) to spread; broadcasting
ذَقْنٌ (أَذْقَان) chin	رَأْسٌ (ف) رَأَسَ (رُؤُسٌ) head; to head;
ذَكَرٌ (ن) to mention, remember, recollect; ذَكَرٌ male; ذِكْرِي reminder, advice; ذَاكِرَةٌ memory; ذَكَرٌ to remind admonish, مُذَكَّرٌ (a.p.); إِذْكَرْ إِذْكَرْ to accept admonition	رَأْسٌ head, president; رَئِيسُ الْبَلَدِ mayor of the city
ذَكِيٌّ (أَذْكِيَاء) intelligent; intelligence	رُؤْفٌ (ك) to sympathize; kind, merciful, loving; اسْتَرْأَفَ to ask for sympathy
ذَلِكَ that (m)	رَأْيٌ (ف) to see, think; رَأْيٌ to opinion, view; أَرَى to show; رُؤْيَاء dream;
ذَلٌ (ض) to submit, surrender, be mean; ذَلِيلٌ weak, subjugated, mean; ذُلٌّ to degrade; ذِلَّةٌ disgrace	مَرَايَا looking glass
ذَمٌّ (ن) to blame; ذِمَّةٌ responsibility	رَبٌّ (أَرْبَابٌ) lord, owner, care-taker, nourisher
ذَنْبٌ (ذُنُوبٌ) sin, mistake; مُذْنِبٌ (a.p.) to sin; اذْنَبَ to sin; اذْهَبَ to go; ذَهَبٌ going; اذْهَبَ to take away	رُبٌّ some of, many of
ذَهَبٌ gold	رَبِخٌ (س) to be profitable; flourish; رِبْحٌ (أَرْبَاح) profit
ذِهْنٌ (أَذْهَان) mind	الرَّبِيعُ spring
ذَابٌ (ن) to melt	أَرْبَى to increase, develop; interest
ذَادٌ (ن) to guard, defend; الذُّودُ a small group of camels	رَتَعَ (ف) to graze; مَرْتَعٌ grazing ground
ذَاقٌ (ن) to taste; ذَائِقَةٌ taste,	رَتَلَ to recite, chant
	رِجْزٌ punishment
	رِجْسٌ filth, abomination
	رَجَعَ (ف) to return; رُجُوعٌ return; مَرَجَعَ (مَرَّاجِع) reference, source

رَجُلٌ (أَرْجُلٌ) رَجُلٌ; (رِجَالٌ) man; leg, foot	رَضِيَ (س) to be pleased with, approve; رِضْوَانُ pleasure, approval; أَرْضَى to please s.o.; مَرْضًى object liked
رَجَا (ن) to hope, expect	رَطَبٌ wet
رَحْبٌ (ك) to be wide, spacious; مَرَحَبًا to greet; رَحْبًا congratulation!	رَعَى (ف) to tend sheep, supervise, take into consideration; الرَّاعِي shepherd, guard; رِعَايَةً supervision; رِعْيَةً herd, subject
رَحِمَ (س) to have mercy on; (رُحَمَاءُ) merciful; الرَّحْمَنُ Most Merciful; رُحْمَةً mercy, compassion;	
(أَرْحَامٌ) blood relative, kinship, womb	
رُخَاءٌ prosperity	رَغَبَ (س) <i>fi</i> to take interest in; - <i>an</i> to turn away from
رُخْصَةً (رُخْصٌ) concession	
رَدَّ (ن) to return, pay back, answer, reject; رَدٌّ return, payment, answer, rejection; ارْتَدَّ to apostatize	رَفَعَ (ف) to raise; ارْتَفَعَ to rise, go up; مُرْتَفَعَةً raised
رَزَقَ (ن) to provide, feed; (أَرْزَاقٌ) provision, sustenance; رَزَاقٌ provident	رَفَقَ (ن) to be lenient, kind friendly; رَفِيقٌ friendly, lenient, companion; مُرَافَقَةٌ company, fellowship
رَسَبَ (ن) to fail	رَقَابَ (رَقَبَةٌ) neck
رَسُولٌ (رُسُلٌ) messenger; رِسَالَةً to send, allow; (رِسَائِلٌ) message, letter	رَقَادٌ sleep
أَرْشَدَ (ك) رُشْدٌ to be mature; رُشْدٌ maturity, right behaviour	رَقَعَ (ف) to mend
رَشَعَ (ف) to propose as candidate; مُرَشَّعٌ candidate	رَقَى (س) to rise up, progress; الرَّقْيَةُ progressive; الرُّقْيُ progress
أَرْضَعَ (ف) to breast-feed; مُرْضِعَةً one who suckles	رَكَبَ (س) to ride; مَرْكَبٌ carriage, riding
	رَكَعَ (ف) to bow; رَاكِعٌ

one who bows (in prayer)	رَابَ (ض) to disturb, cause doubt; رَيْبٌ doubt; رَيْبَةٌ suspicion; أَرَابَ to disturb
رَكَنَ (ن) to tilt, incline	رَايَةً (زَايَ) flag
أَرْمَلَةٌ (أَرَامِلُ) widow, widower,	زَبْدَةٌ butter
رُْمَان pomogranate	رَجَرَ (ن) to scold, rebuke
رَمَى (ض) to throw, hit; مَرْمَى goal, target	رَحَحَ to remove
رَهَبَ (س) to fear; رَهِيْبٌ frightful, terrible; رَهْبَةٌ fear; رَاهِبٌ (رُهْبَان) hermit; رَاهِبَةٌ nun	أُرِدِحَامٌ to be crowded; مُرْدَجَمَةٌ crowded
رَهْطٌ group	زَرَعَ (ف) to sow, grow; زِرَاعَةٌ agriculture, sowing; مَزْرَعَةٌ agricultural farm
رُوبِيَّةٌ rupee	أَزْرَقَ (ف) blue; إِزْرَقَ to be blue, turn blue
رَاحَ (ن) to move (in the evening), go away, walk; رَوْحٌ soothing mercy, breeze, comfort; رِيْحَانٌ sweet smell; رَائِحَةٌ smell; رِيْحٌ (أَرْوَاح) soul; مَرْوَحَةٌ (رِيَاخ) wind; رَاحَةٌ fan; رَاحَةٌ comfort, ease; اسْتَرَاخَ to take rest	زَعَمَ (ن) to claim; مَرْعُومٌ claimed
أَرَادَ to will, want, desire; مُرِيدٌ (a.p.), مُرَادٌ (p.p.); رَاوَدَ entice, persuade	زَلَزَلَ to shake, rock; تَزَلَزَلَ to quake; زُلْزَلَةٌ (زَلَزِل) earth-quake
رَوَى (ض) to narrate; رَوَايَةٌ narration, story, novel, narrative; مَرْوِيَّةٌ narrated;	زَمِيلٌ (زُمَلَاء) colleague
رَوَى (س) to drink to one's fill; أَرَوَى to water; رَوَّى to irrigate	زَمَانٌ (أَزْمَنَةٌ) time
	زَنْدَقٌ heresy, atheism; زَنْدَقَةٌ (زَنْدَاقَةٌ) heretic, atheist
	زَنَى (ص) commit adultery
	زَهَدَ (ف) to abstain, renounce, -fi lose interest in; زُهَادٌ (زُهَادٌ) ascetic; زُهْدٌ asceticism
	زَهَرَ (ف) to flourish; أَزْهَرُ (أَزْهَار) flower; أَزْهَرُ,

إِرْدَهْرَ (f) radiant; to blossom	praise, glorify
زَوْجٌ (أَزْوَاجٌ) pair, spouse; to give s.o. in marriage; تَزَوَّجَ to marry	سَبْعٌ seven; سَابِعٌ seventh; أُسْبُوعٌ week
زَارَ (ن) to visit; زَائِرٌ visitor; زِيَارَةٌ visit; زُورٌ lie	أَسْبَغَ to do well, perfect
زَالَ (ن) to move, vanish; to remove s.th.	سَبَقَ (ض) to outdo, excel; مُسَابَقَةٌ to compete; سَابِقٌ competition; سِبَاقٌ race; سَابِقٌ winner, forerunner, predecessor
زَادَ (ض) to increase; (v.in.) to increase; اسْتَزَادَ to ask for more	سَبِيلٌ (سُبُلٌ) way
زَاغَ (ض) to go wrong; to turn one wrong	سُدُسٌ six; سَادِسٌ sixth; one sixth
زَالَ (ض) to remove; remove; مَا زَالَ and لَا يَزَالُ to continue, persist	سَتَرَ (ن) to hide, veil; سِتْرٌ (أَسْتَارٌ) veil, curtain
زَانَ (ض) to adorn, decorate; زِينَةٌ decoration, glitter, beautification	سَجَدَ (ن) to prostrate; سُجُودٌ, سُجْدَةٌ prostration; سَجْدَةٌ carpet, prayer mat; مَسْجِدٌ (مَسَاجِدُ) mosque; المَسْجِدُ الْحَرَامُ Holy Mosque of Macca
سَأَلَ (ف) to ask, question, beg; سَائِلٌ beggar, questioner; (مَسَائِلُ) problem, begging	سَجُنٌ (سُجُونٌ) prison
سَأَمَ (س) to be weary; to make s.o. weary	سَحَابٌ (سُحُبٌ) cloud
سَبَّ (ن) to abuse; سَابَّ to abuse; نَسَبَ to cause; (أَسْبَابٌ) cause	سَكَرَ (ف) to bewitch, fascinate; سِحْرٌ spell, sorcery, magic;
سَبَحَ (ف) to swim; سَبَاحٌ swimming, سَبَّحَ to	سُكْرٌ dawn, early morning; سُكُورٌ breakfast before dawn; سَاحِرٌ (سَكْرَةٌ) magician, sorcerer
	سَجِيقٌ far away
	سَخِرَ (س) to mock, laugh at
	سَخَطَ (س) to dislike; اسْخَطَ displeased, make angry

سَدَّ (ن) to block, check;	أَسْفَارُ (سَفَرٌ) book;
سَدَّدَ to correct, set right	سُفْرَاءُ (سُفْرَاءُ) ambassador
سَدِيدٌ right, correct	سَفِينَةٌ (سُفْنٌ) boat
سِدْرٌ lote-tree	سَفَءٌ (س) to be foolish;
سِرَاجٌ lamp; سَرْجٌ saddle	نَفْسَهُ سَفَءٌ to make oneself fool; سَفِيهٌ fool
سَرَّحَ (ف) to set free; مَسْرَحٌ theatre; سَرَّحَ set free	سَقَطَ (ن) to fall; سَاقِطٌ falling, fallen
سَرَّ (ن) to please; سُرُورٌ joy, happiness; مَسْرُورٌ happy, pleased	سَقَفٌ (سُقُوفٌ) roof
سَرِيعٌ fast; سَارَعَ hasten	سَقَى (ض) to give water, drink; سَاقِي cup-bearer
سَرَاءٌ prosperity, happiness	سَكَبَ (ن) to pour
سِرٌّ secret; أَسَرَّ to say something in secret	سَكَّرَ sugar; أَسَكَّرَ to intoxicate
أَسْرَفَ to squander; اسْرَافَ extravagance	سَكَّرَانَ intoxicated
سَرَقَ (ض) to steal; سَرِقَةٌ theft; سَرِقَةٌ thing stolen	سَكَنَ (ن) to reside, settle; أَشْكَنَ to settle s.o.;
سَرُوفٌ (ك) to be respectable; سَرِيفٌ respectable	سَاكِنٌ (سُكَّانٌ) resident; أَسْكَانٌ (سَكْنٌ) residence; مَسْكِينٌ pauper
سَطَحَ (ف) to spread, level	سَلَّاحَ (أَسْلِحَةٌ) weapon
سَطَرَ (ن) to write; مَسْطُورٌ written	سَلَّسَلَ to chain up, continue; مُسَلَّسَلٌ continuous; serial
سَعْدٌ (ك) to be happy, fortunate, سَعَادَةٌ happy; سَعَّادٌ happiness; سَاعَدَ to help; مُسَاعَدَةٌ help, assistance	سَلَّمَ (س) to be safe; سَالِمٌ safe, secure; سَلَامٌ peace; أَتَلَّمَ to surrender, obey, hand over; سَلَامَةٌ safety; إِسْتَلَمَ to receive, take possession; سَلَّمَ to greet
سَعَرٌ (أَسْعَارٌ) price	سُلْطَانٌ (بَيَاطِينٌ) ruler, sultan, authority
سَعِيرٌ Hell	سَوَّجَ (ف) to give, part with
سَفَرٌ (أَسْفَارٌ) journey; سَافَرَ to travel; مُسَافِرٌ (a.p.);	

أَسْمَرُ	brown	سَوَّى	be black
سَمِعَ	(س) to hear; سَمْعٌ ear, hearing; أَسْمَعَ to make s.o. hear	سَوَّى	(س) to be in order; سَوَّى to make equal, level; سَوَاءٌ equal, straight; اسْتَوَى to be even, straight, firm;
سَمَكٌ	(أَسْمَاك) fish	سَوَّى	to perfect, level, correct, strengthen
سَمِينٌ	fat	سَارَ	(ض) to wander, walk;
سَمَاءٌ	(سَمَاوَات) sky, heaven	سَيَّارَةٌ	car
سَمَّى	to name; مُسَمًّى named	سَيْفٌ	(سُيُوفٌ) sword
سُنْبُلٌ	(سَنَابِلُ) ear/spike of grain	سَيْلٌ	(سُيُولٌ) flood
سَنَةٌ	(سِنِينَ, سَنَوَات) year; سَنَوِي annual	شَأْنٌ	(شُئُون) affair, matter, condition
سَنَّ	(ن) to set example; سُنَّةٌ practice, example	شَاى	tea
سَهَرٌ	سَاهِرٌ (ف) to be awake; awake	شَابٌ	(شُبَّان) young, youth
سَهْلٌ	easy; أَسْهَلُ easier; سُهُولَةٌ ease	شَبْرٌ	span
سَهْوٌ	mistake	شَبَعَ	(س) to eat to one's fill/satisfaction; شَبَّعَان one who has eaten to his satisfaction
سَاءَ	(ن) to cause pain, be bad; (سَيِّئَاتٌ) سَيِّئَةٌ evil; evil deeds, misfortune; أَسَاءَ private part; to do evil, harm	شُبَّاک	(شَبَابِيك) window
سَاحَةٌ	field, courtyard, wide space	شَبَّهَ	similarity; تَشَابَهَ to be similar, alike; مُتَشَابِه similar ambiguous, allegorical; اشْتَبَهَ to be doubtful, unclear; مُشْتَبِهٌ doubtful; شُبْهَةٌ doubt
سُورَةٌ	surah or part of the Quran	شَتَّانَ	what a difference between!
سَادَ	(ن) to lead; سَيِّدٌ leader, gentleman; سَيِّدَةٌ lady; سَوَّدَ to make s.o. leader; سَوْدٌ leadership	شَتَّى	diverse
أَسْوَدُ	إِسْوَدٌ (ف) black; سَوْدَاءُ	شِتَاءٌ	winter
		شَجَرٌ	(أَشْجَار) tree

- أَشْجَع very brave; شَجَاعَة bravery
- شَاجِنَة truck
- شَدَّ (ن) to tighten; شَدِيدٌ (أَشَدُّ) strong, hard; شِدَّةٌ (شِدَائِدٌ) hardness, difficulty, calamity; مَشْدُودٌ hand-cuffed
- شَرِبَ (س) to drink; شُرْبٌ drink, drinking
- شَرَحَ (ف) to explain, comment; شُرُوحٌ (شُرُوحٌ) commentary
- شَرَّ (أَشْرَارٌ) evil; (شُرُورٌ) wicked
- شَرَعَ (ن) to begin, enact; (مَشَارِعٌ) project
- شَرَفَ honour; (ك) شَرُفٌ to be gentle, respectable; شَرِيفٌ (شُرَفَاء) gentle, noble, respectable
- شَرَقَ East; مَشْرِقٌ East; أَشْرَقَ the Far East; أَشْرَقَ to lighten, shine; مُشْرِقٌ shining
- شَرَى (ض) to sell; اشْتَرَى buy; مُشْتَرِيٌ buyer
- شَطَرَ towards; شَطْرٌ part, half
- شَطْرَنَج chess
- شُعْبَة (شُعَبٌ) part, department
- شَعَرَ (ن) to realize, be conscious of; أَشْعَرَ to remind, make conscious of; شِعَارٌ sign, mark, distinction; شِعْرٌ verse, poetry; شَعْرٌ hair; شَعِيرَةٌ barley; (شَعَائِر) rites
- شُعْلَة flame; اشْتَعَلَ to be inflamed, burn; مُشْتَعِلٌ angry, inflamed, agitated
- شَغَلَ (ن) to be busy; مَشْغُولٌ busy; شَغَالٌ very busy, working;
- شَغَلَ to be busy, work
- شَفَعَ (ف) to recommend; شَوْفِعٌ recommender
- مُشْفِقٌ loving, compassionate
- شَفَا edge
- شَقَّ (ن) to split; شَقٌّ 'ala be hard upon, create difficulty for; شَقَائٍ hard, painful; شَقَائٍ to oppose; شِقٌّ dissension; شِقٌّ half piece; انشَقَّ to split (v.in.)
- شَقِيَ (س) to be miserable; شَقِيٌّ wretched, miserable; أَشْقَى more miserable, unfortunate
- شَكَرَ (ن) to be grateful, thank; شَاكِرٌ (a.p.) greatly thankful

مُشْكِلَةٌ (مَشَاكِلُ) difficulty	صَبَّغَ (ن) to dye, colour;
إِشْمَازٌ to shrink	صَبَّاغٌ dyer
شَمْسٌ (شَمْسٌ) sun	صَبِيٌّ (صَبِيَّان) baby
شَهِدَ (س) to witness; شَهَادَةٌ	صَجِبَ (س) to join company of, accompany; صَاحِبٌ
witness, degree, certificate, open; شَهِودٌ شَاهِدٌ	(أَصْحَابُ) companion, friend, possessor
witness; شُهِدَ (شَهِيدٌ) martyr; شَاهَدَ to see, watch;	صَحَّ (ص) to be right, correct, fine; صِحَّةٌ health; صَحِيحٌ correct, fine, healthy
مُشَاهِدٌ spectator	صَحِيفَةٌ (صُحُفٌ) book, newspaper
شَهْرٌ (أَشْهُرٌ وَ شُهُورٌ) month; شَهِيْرٌ famous	صَحْنٌ (صُحُونٌ) (i) plate, (ii) courtyard
شَهْوَةٌ (شَهَوَاتٌ) desire, pleasant things; إِشْتَهَى to desire, want	صَحْرَاءُ (صَحَارَى) desert
شَوْقٌ longing; اِشْتَأَى to long for	صَحَبَ (ف) to shout, rage
شَاءَ (أَشْيَاءٌ) شِئْءٌ (ف) to will; شَيْءٌ thing	صَدَّ (ن) to check, obstruct, close
شَيْبٌ old age	صَدَرَ (ن) to issue, proceed; صُدُورٌ chest, front; صُودُورٌ procession, going out
شَيْخٌ (شَيْوخٌ) old man	صَدَّقَ (ن) to tell the truth; صِدْقٌ truth;
أَشَادَ to praise highly, loudly	(أَصْدِقَاءُ) true, truthful; صَدَّقَ regard/declare as true, testify;
شَاعَ (ض) to spread (v.in.)	صَادَقَ to befriend, join company of; صَدِيقٌ friend; صِدَاقَةٌ friendship;
صَبَّ (ن) to pour down	تَصَدَّقَ give in charity; صَدَقَاتٌ (صَدَقَات) charity
صَبَاحٌ morning; أَصْبَحَ to be in the morning;	صَدِىٌّ (س) to rust
مَصَابِيحُ (مَصَابِيحُ) lamp	صَرَخَ (ن) to call for help;
صَبَرَ (ن) to be patient; صَبْرٌ patience; صَابِرٌ patient,	
صَبُورٌ very patient	

صَرَخَ	call for help	أَصَمَّ	(ف) deaf (صُم)
صِرَاطٌ	path, way	صَنَعَ	(ف) to make, construct; صِنَاعَةٌ making, industry; صُنْعٌ factory; صَنِيعٌ doing, deed, work; صَنِيعَةٌ things made, favour, grace; صَانِعُ الْمَعْرُوفِ doer of good
صَرَفَ	(ض) spend, exchange; أَصْرَفَ to turn s.o. away	صُنْدُوقٌ	(صِنَادِيق) box
صَعِبَ	difficult	صَنَمٌ	(أَصْنَام) idol
صَوَّقَ	(س) to be stunned, stupified, thunderstruck; صَوَاعِقُ (صَوَاعِق) thunder	صَهْ	be silent!
صَغِيرٌ	small; أَصْغَرُ (ف. صَغَرَى) smaller	صَوْتٌ	(أَصْوَات) sound; voice
صَفْحَةٌ	page	صُورَةٌ	(صُورٌ) picture, photo; صَوَّرَ make picture, مَصْوَرٌ photographer; الصُّورُ trumpet
أَصْفَرُ	(ف. صَفَرَاء) yellow; إِصْفَرَّ to be/turn yellow	صُوفٌ	(أَصْيَاف) wool
صَفَّ	(صُفُوف) line, class	صَامٌ	(ن) to fast; صَوْمٌ fast, fasting
صَفَا	(ن) to be pure, clear; صَافٍ pure, clear; اصْطَفَى to select, choose	صَانَ	(ن) to save, maintain; صَيَانَةٌ maintenance
صَقْرٌ	(صُقُور) falcon	صَاحَ	(ض) to cry, say loudly.
صَلَبَ	(ن) to hang on cross	صَادَ	(ض) to prey; صَيْدٌ prey; صَيَّادٌ hunter
صَلَحَ	(ن) to be fit, fine, good; صَالِحٌ good, fit, righteous; صَالَحَ to make peace, agreement; صَلَحَ peace, agreement; صَلَحَ to repair; أَصْلَحَ to reform; مُصْلِحٌ reformer; فِي صَلَاحٍ in the interest	صَارَ	(ض) to become, turn into; مَصِيرٌ end, result destination
صَلَّى	(س) to go near, enter; صَلَّى to pray, offer prayer; صَلَاةٌ prayer.	صَاغَ	to cast; صَائِغٌ goldsmith; صَبَاغَةٌ casting
الصَّمَدُ	Absolute,	صَيْفٌ	summer
		ضَيْلٌ	feeble, dim, thin
		ضَبَابٌ	fog, cloud of smoke

ضَجَكَ (س) to laugh	طَبَخَ (ف) to cook, طَبَاخ cook, مطبخ kitchen
أَضْحَى be at noon, become	طَبَعَ (ف) to print, seal; مطبع printing press
ضَرَبَ (ض) to strike, hit; ضَرَبَ مَثَلًا to cite a parable	طَبَّقَ (أَطْبَاق) level, layer, stage
ضَرَّرَ loss, harm; ضَرَّرَ harming one another; ضَرَّاءُ adversity, difficulty; الضُّعْفُ destitute	طَرِبَ (س) to rejoice; طَرِبَ rejoicing, delighted
ضَعُفَ (ك) to be weak; ضَعُفَ weak (ضعفاء) أضعف weaker; مُسْتَضْعَف down-trodden, oppressed; ضَعُفَ times	طَرَحَ (ف) to drop; طَرِحَ dropped
ضَلَّ (ض) to stray, lose track; ضَلَالَة straying, mistake; أَضَلَّ going astray; أَضَلَّ to mislead	طَرَدَ (ن) to drive away; طَرِدَ driven away
ضَمَّ (ن) to combine (v.tr.); اِنْضَمَّ to combine with (v.in.)	طَرَفَ (أَطْرَاف) party, side
ضَوَّءَ (أَضْوَاء) light; ضَوَّءَ light; أَضَاءَ to lighten, shed light	طَعَّمَ (س) to eat; أَطْعَمَ to feed; مَطْعَم food; restaurant اسْتَطْعَمَ to ask for food
ضَاعَ (ض) to be lost; ضَائِع lost, wasted; أَضَاعَ to waste; ضَيَّعَ to destroy; ضَيْعَة (ضَيَاع) landed state, domain, village	طَعَنَ (ن) to slander, ridicule; وطعان rediculed, slanderer
ضَيْفَ (ضَيْفُوت) guest; أَضَافَ to host; مُضَيِّف host	طَفَّقَ (س) to begin to, continue;
الطِّب medical science الطِّبَاة medical practice; الطَّبِيب medical doctor	طَلَبَ (ن) to seek, demand, call, pursue; مَطْلُوب (a.p.) (p.p.); طَالِب to demand, مُطَالِب (p.p.) طالب (طَلَبَة/طُلَّاب) student
	طَلَعَ (ف) to rise, طَالِع (a.p.), مَطْلَع rising, horizon
	طَلَّقَ smiling, cheerful, fresh, أَطْلَقَ to start انْطَلَقَ to start free; طَلَّقَ divorce طَلَّقَ to divorce

إِطْمَئِنَّ	to be satisfied, feel secure, satisfied, مُطْمَئِنَّ (a.p.)	طِين	clay, earth
طَمَعَ	(ف) to crave, covet, desire; طَاوِع greedy	ظُرُوفٌ	(ظُرْفٌ) circumstances
طَهَرَ	(ك) to be clean, طَاهِر (a.p.) أَطْهَرَ (c)	ظَلٌّ	(ض) to continue
	طَهُور (in.) / cleanliness, مُطَهَّر to purify, طَهَّر greatly cleaned, purified	ظِلٌّ	shade, shadow
أَطَاعَ	to obey; مُطِيع obedient; طَاعَة obedience; أَطَاعَ gladly, اسْتَطَاعَ to be able to do; اسْتَطَاعَة ability, capability	ظِلَّةٌ	(ظَلَلٌ) canopy, shelter; أَظَلَّ to shade, cover مُظِلَّة umbrella
طَافَ	(ن) to go round; طَائِف going round (a.p.), طَائِفَة group (the Ka'ba)	ظَلَمَ	(ض) to wrong, oppress, lessen; ظَالِمٌ wrong-doer, oppressor; ظَلَامٌ tyrant; ظَلُوم cruel, tyrant; أَظْلَمَ to be dark, darken; الظُّلْمَة darkness
طَالَ	(ن) to be long, tall; طَوِيل length, all along; طَوِيلُ القَامَةِ long, tall; طَاوِلَة table	ظَنَّ	(ن) to guess, think, surmise; ظَنٌّ guess, surmise, idea, conjecture
طَوَى	(ض) to cover distance, fold, mould.	ظَهَرَ	(ن) to appear; (على) الظَّاهِر to dominate; أَظْهَرَ apparent, dominant; to reveal, make dominant
انطوى	to be folded	عَبَدَ	(ن) to worship, serve; عَبَدٌ (a.p.); عَبَادٌ slave, servant; عِبَادَة worship, obedience, service
طَابَ	(ض) to be fine, pleasing, good; طَلِيب fine, good; أَطْيَبُ better, fine, more pleasing	عَبَّرَ	(ن) to cross, pass; عَبْرٌ traveller; عِبْرَة lesson; اِغْتَبَرَ to take a lesson; عَبَارَة passage; غَبِيرٌ fragrance
طَارَ	(ض) to fly; طَيْرٌ bird; طَيْرَان flight; المَطَار airport		
أَطَاعَ	(ض) to be able to do; طَاقَة power, ability,		

عَتَابٌ	anger; عَاتَبَ to scold, be angry with	عَرَضٌ	honour; عَرَضٌ goods, money; أَعْرَضَ to avoid, ignore
عَثَرَ	(ض, ن) to come across, stumble	عَرَفَ	(ض) to recognize, know; عَارِفٌ knowledgeable; (م) مَعْرِفَةٌ knowledge; مَعْرُوفٌ known, good deed
عُجَابٌ	very strange; أَعْجَبَ to please; تَعَجَّبَ to wonder	عَرِيفَةٌ	definite noun
عَجَزَ	(ض) to be incapable; عَجْزٌ inability; أَعْجَرَ to frustrate	عَرِيْسٌ	bride
عِجْلٌ	calf; عَجَلَةٌ haste; عَجُولٌ hasty	عَرْشٌ	throne
عَدَّ	(ن) to count; عَدَّدَ to count; تَعَدَّدَ (v.in.) multiply,	عَرَقٌ	sweat
عَدَدٌ	مُتَعَدِّدٌ many, multiple; عُدَّةٌ to prepare; عُدَّةٌ preparation; عُدَّةٌ count	مَعْرِكَةٌ	(مَعَارِك) battle, battlefield
عَدَلَ	(ض) to do justice; عَدْلٌ justice; اِغْتَدَالَ to be temperate, be fair	عَرِمٌ	dam, dike
عَدِمَ	(س) to lose, be in want	عَزَّ	(ض) to be respectful, عَزَّةٌ respect, honour; عَزَّزَ to honour, أَعَزَّزَ to honour, glorify; عَزِيزٌ honourable, mighty, difficult
عَدَا	(ن) to miss, pass by, to be hostile; عَدُوٌّ (أَعْدَاءُ) enemy; عُدْوَانٌ injustice; اِغْتَدَى to commit aggression, wrong; عَدَوًا in hostility	عَزَمَ	will, resolve
عَذَبٌ	sweet; عَذَّبَ to punish; عَذَابٌ punishment	عُسْرٌ	misery; عُسْرَةٌ poverty
عَذَرَ	excuse; اِعْتَذَرَ apologize; مَعْذِرَةٌ apology	عُسْرٌ	adversity, difficulty; عَسَّرَ to make difficult; الْمُعْسِرُ poor, needy
عَرَبٌ	(أَعْرَاب) bedoin Arabs	عَسَسَ	to grow dark, darken
أَعْرَجٌ	lame	عَسَلٌ	honey
		عَشَاءٌ	dinner; العِشَاءُ early night prayer
		عَشْرٌ	ten; عِشْرُونَ twenty; عَاشِرٌ tenth; عَاشَرَ to live with s.o.
		عَصَرَ	(ض) to squeeze; عَصِيرٌ juice; العَصْرُ time,

afternoon; العصر الأُموي	إِغْتَكَفَ	to pass some days in prayer in a mosque;
Umayyad period		
عَصَف stalk, leaves,	عَاكِفٌ	also مُعْتَكِفٌ (a.p.)
عاصِفَةٌ storm	عَالَجٌ	to treat; مُعَالَجَةٌ treatment
عَصْفُورٌ (عَصَافِيرٌ) sparrow	عَلِقَ (س)	to begin, stick to
عَاصِمٌ saviour; عَاصِمَةٌ capital;	عَلِمَ (س)	to know; عَلِمٌ knowledge, science;
عَاصَمٌ to hold fast	عَلِمَ (أَعْلَامٌ) flag; عَلِيمٌ	knowledgeable, learned;
عَصَى (ض) to disobey, sin;	عَالِمٌ	very learned; تَعَلَّمَ to learn; مُتَعَلِّمٌ student;
عَصِيَّةٌ sin, disobedience	عَلَّمَ	to teach; مُعَلِّمٌ teacher; مُتَعَلِّمٌ student;
عَضَلَةٌ (عَضَلَاتٌ) muscle	عَالَمٌ (عَوَالِمٌ) world	
عَصَّرَ (س) to bite	أَعْلَنَ	to announce
عَضُوٌ (أَعْضَاءٌ) organ, member, part	عَلَى	on, above, for, in spite of, at, but
عَطَشَ (س) to be thirsty; عَطَشٌ thirsty; عَطْشَانٌ	عَلَى الْفُورِ	immediately
عَظَفَ (ض) to have mercy, sympathize	عَلَا (ن)	to go up, exceed limit; عَالِيٌ higher
عُطْلَةٌ vacation, holiday	أَعْلَى (ف. عَلِيًّا) higher; اسْتَغْلَى	to dominate
عَظِيمٌ (عُظَمَاءٌ) great; عَظْمٌ bone	عَمِيدٌ (عُمَدَاءٌ) dean; اعْتَمَدَ	to rely, trust
عَفِيفٌ chaste	عُمْرَةٌ	Umrah
عَفَا (ن) to forgive; عَفْوٌ forgiveness, remainder;	عِمَارَةٌ (عِمَارَاتٌ) building; عَامِرَةٌ	populated, civilization
عَافِيَةٌ safety	عَمِلَ (س)	to do work;
عَاقِبَةٌ (عَوَاقِبٌ) result, end; عُقُوبَةٌ to punish; عُقُوبَةٌ punishment	عَمَلٌ (أَعْمَالٌ) work, deed;	
عَقَدَ (ض) to contract; اعْتَقَدَ to believe, think	عَامِلٌ (عُمَالٌ) worker;	
عَقَلَ (ض) to pay ransom; عَقْلٌ reason; عَقَلَ (ض) to understand	عَامِلٌ	to behave, work

with; اسْتَعْمَلَ to use;	عَاشَ (ض) to live; عَيْشَ life
مَعْمَل lab	عَيْنَ (عُيُون, أَعْيُن) eye, (عُيُون)
عَمَّ to become common; عَامَّةً	عَيْلَ spring; أَعْيُنَ big-eyed;
general public; عَامَّةً	عَيْنَ to fix, مُعَيَّنَ fixed
generally; عَمَّ uncle, عَمَّةُ	غُبَارَ after intervals
aunt	غَدَا tomorrow
عَمِيَ (س) to be blind;	غَدَاءَ lunch
عَمِيَ (عَمِيَاءَ) blind	غَدَرَ (ض) to betray, deceive;
عَنِ away from, from, after,	مُغَادِرَةً to depart; مُغَادِرَةً
in place of, because of,	departure
out of, at the expense of	غُرَبَ (ك) to set; غُرُوبَ setting
عِنَبَ grapes	down (of sun/moon);
عِنْدَ near, with, at	غُرَابَ west; غُرَبَ
عَنِيفٌ harsh, hard	crow; غُرَبَاءَ غُرَبَ
عُنُقَ (أَعْنَاقِي) neck	foreigner, stranger
عَنْكَبُوتَ spider	غُرَّةَ first part of a thing, first
عَهْدَ (س) to promise, pledge,	day of the month
enjoin, charge; (عُهُود)	غَرَسَ (ض) to plant
عَهْدَ promise, pledge,	غَرَضَ (أَغْرَاضَ) purpose,
life, period; مَعَهْدَ institute	interest, target
عَادَ (ن) to return, do again;	غَرَّغَرَ to gargle
أَعَادَ to repeat	غُرْفَةَ (غُرْفَ) room
غَاذَ (ن) to take shelter	غَرِقَ (س) to drown; غَرِيقَ
غَائِلَةً family; (ن) غَالَ to feed,	drowned; أَغْرَقَ to sink
support	one in water.
أَعَانَ to help; عِيَانَةً, عَوْنٌ help;	غَسَلَ (ض) to wash; اغْتَسَلَ to
أَسْتَعَانَ to ask for help	take bath; غَسَّالَةً
عَابَ (ض) to find fault;	washing machine
عَيْبَ (عُيُوبَ) defect	غَشَّ (ن) to cheat; (ض) to
عِيدَ (أَعْيَادَ) Id, day of	hate
rejoicing	غَشِيَ (س) to cover, conceal;
عَيَّرَ to reproach	غَشَاوَةً veil

غَصَبَ (ض) to usurp	backbite, slander;
غُصْن (أَغْصَان) branch	غَيْبَةً backbiting
غَضِبَ (س) to be angry;	غَيْرَ (أَغْيَار) other; غَيْرَ to
غَضِبَان (f. غَضَبِي) angry	change
غَفَرَ (ض) to forgive; غَفُورُ	غَاضَ (ض) to decrease, recede
forgiver; اسْتَغْفَرَ to seek	غَيْظَ anger
forgiveness	غَائِمٌ غَائِمَةٌ cloudy
غَفَلَ (ن) 'an to forget, neglect	غَايَةً end, goal, destination
غَلَبَ (ض) tr. & int. + 'alā	فَ then, that, so that, lest
dominate, overwhelm,	فُؤَادَ (أَفْئِدَه) heart
subdue	فَأْرَ (فَيْرَان) mouse, rat
غَلَّقَ (ض) to close; أَغْلَقَ/غَلَّقَ	فَتَةً (فَتَات) group
to close; مُغْلَقٌ closed	فَتَحَ (ف) to open, conquer;
غَلَامٌ boy, servant	الفتح opening, victory;
غَلَا (ن) to exaggerate; غُلُوْ	مَفْتُوحٌ victorious; مَفْتُوحٌ
exaggeration; غَالِي (a.p.)	open, conquered; مَفْتُوحٌ
غَلِيَ (س) to be expensive;	(مَفَاتِيحُ) key
غَالِي (ض) to boil; غَالِي	فَتَرَ (ن) to be weary, get
(a.p.) expensive	tired, discontinue;
غَمَامٌ (غَمَائِم) cloud	فَتْرَةً time gap
غَنَى (س) to be rich, -'an not	فَتَى (فَتَيَان) young man; فَتَاةٌ
to need; غَنِيٌّ (أَغْنِيَاء) rich;	(فَتَيَات) young woman
غَنَى richness; غَنَى to	فِتْنَةً (فِتْن) ideal, temptation,
make rich, self-sufficient;	persecution
غَنَى 'an not to need.	فَجَّةٌ unripe
غَوَّاصٌ diver	فَجْأَةً suddenly
غَوَى (ض) to go astray; أَغْوَى	فَجْرٌ dawn, morning; اِنْفَجَرَ to
to mislead	burst out, gush forth
غَابَ (ض) to disappear; غَيْبٌ	فَاجِشَةً abominable, shameful;
unseen, hidden; غَيْبَةً	فَحْشَاءُ lewdness, evil
absence; اِغْتَابَ to	فَحَصَ (ف) to examine

فَخْرٌ (ف) to boast; فَاجِرَةٌ grand, glorious	فَسَّرَ to explain, comment; مَفْسَّرٌ commentator
فَرْجٌ (فُرُوجٌ) opening, ease, private part	فَسَقَ (ض) to defy, comment wrong, sin; فَسَّاقٌ (فَسَّاقٌ) defiant, intransigent; فَسُوقٌ intransigence
فَرِحَ (س) to be happy, rejoice; فَرِيحٌ happy, delighted	فَشِلَ (س) to fail; فَشْلٌ failure
فَرَسٌ horse; فَارِسٌ horse-rider; فَرَاسَةٌ foresight	فَصُلَ (فُصُولٌ) (i) class, grade (ii) clear; فَصَّلَ to clarify, elaborate
فَرَشَ (ض) to spread, make bed; فَرَّاشٌ bed	فِضَّةٌ silver
فُرْصَةٌ opportunity	فَضْلٌ grace, favour; فَضَّلَ to give preference, elevate;
فَرِيضَةٌ (فَرَائِضُ) duty	فَضِيلَةٌ (فَضَائِلُ) virtue;
فَرَعٌ (فُرُوعٌ) branch	فَاضِلٌ (فَضْلَاءٌ) erudite;
فَرَغَ (ف, ن) to be free; فَرَاغٌ free time, leisure	أَفْضَلُ better, more learned
فَرَّقَ (ن) to separate, divide; فَرِيقٌ party, group; مُتَفَرِّقٌ to scatter; مُتَفَرِّقٌ scattered, miscellaneous;	فَطَرَ (ن) to create; أَفْطَرَ to take meal; فَطُورٌ breakfast
فَارَقَ to separate, depart	فَطَعَ (ك) to be ugly, hideous
أَفْرَنْقَعٌ to flee	فَعَلَ (ف) to do; فَعَالٌ (sp.)
إِفْتَرَى to make false allegation	فَقَدَ (ن) to lose; فُقْدَانٌ loss; مَفْقُودٌ lost
فَزِعَ (س) to be scared, afraid	فَقِيرٌ (فُقَرَاءٌ) poor, needy
فُسْتَانٌ (فُسَاتِينٌ) women's dress, gown	فَقَّهَ (س) to understand, have insight into; فُقَيْهٌ jurist
فُسِّحَ (ك) to be wide, make room for; فُسَيْحٌ wide	فَكَّرَ (أَفْكَارٌ) thought; تَفَكَّرَ to think, meditate
فَسَدَ (ن) to decay, rotten; أَفْسَدَ to ruin, destroy; مُفْسِدٌ disorder; مُفْسِدٌ mischief-maker	فَاكِهَةٌ (فَوَاكِهَةٌ) fruit
	أَفْلَحَ to succeed, be happy; مُفْلِحٌ (a.p.); فَلَاحٌ farmer

- فَلَسْفَة philosophy,
 فَيْلَسُوف philosopher
 فَم (أَفْوَاه) mouth .
 فَن (فَنُون) art .
 فَنَى (فَنَاء) to die, perish; فَنَاءَ courtyard, death
 فَنَاجَان cup
 فَتَقْ hotel
 فَاتَ (ن) to miss
 فَائِدَة (فَوَائِد) benefit; أَفَادَ to benefit; مُفِيدٌ useful; استفادَ to profit from
 فَازَ (ن) to win, succeed
 فُوطَة towel
 فَوْق above
 أَفَاضَ to rush, pour out
 فِي in, about, in comparison to
 فَبِيحَ (ن) to be bad/evil; فَبِيحَ bad, evil
 قَبْر (قُبُور) grave; (مَقَابِر) grave
 قَبَضَ (ض) 'ala to catch hold of; قَبِضَ to die (literally) to be caught
 قَبِلَ (س) to accept; قَابَلَ to meet; أَقْبَلَ to kiss; قَبَلَ to face, begin; اسْتَقْبَلَ to welcome; قِبْلَة the direction in which prayer is offered
 قَبْل before
 قَتَلَ (ن) to kill; قَاتَلَ to fight; قَتِيلٌ / قَاتَلَ fight; قَتِيلٌ killed, murdered.
 قَدَح (أَقْدَاح) glass
 قَدَّرَ (ض) to assess, appreciate, determine, decree, shorten, have power over; قَادِرٌ, قَابِرٌ powerful, able; قَدَّرَ value; مَقْدَرَة power, authority, ability; قَدَّرَ to appreciate, esteem, determine
 مُقَدَّسَ holy, sacred
 قَدَّمَ to send ahead;
 قَدَمَ (أَقْدَام) foot, leg
 قَامَ (س) to come; قَائِمٌ coming,
 قَرَأَ (ف) to read, recite; قِرَاءَة reading, recital; قَارِئٌ reader, recitor
 قَرُبَ (ك) to go/ come near; قَرَبَ (س) v.tr. to approach; قُرْبَة / قُرْبُ nearness; قَرِيبٌ near; اقْتَرَبَ to bring near; اقْتَرَبَ to come near
 قَرْدَة (قِرْدَة) monkey
 اسْتَقَرَّ to settle down
 قَارِسَ chilly
 قَرَشَ (قُرُوش) one hundred part of a pound
 قُرْصَ tablet

قَرَضَ (قُرُوض) loan	قُطْن cotton
قَرْمَلَةٌ straw	قَعَدَ (ن) to sit; قَعُود sitting;
قَرْن (قُرُون) century; قَرِين companion	قَاعِدَة (قَوَاعِد) base, principle, rule
قَرْيَةٌ (قُرى) village	قَفَر waste land
قِسْط justice	قَفْص cage
قِسْم (أَقْسَام) category, department; قَسَمَ to distribute	قُفْل lock; أَقْفَلَ to lock; مُقْفَل locked
إِقْشَعَر to tremble, shake	قَلْب (قُلُوب) heart; قَلَبَ to turn around/upside down
قَصْد (ن) to intend; قَصْدُ intention; قَصِيدَة (قَصَائِد) ode	أَقْلَعَ to take off, -'an abstain
قَصْر (قُصور) palace; قَصِير short, قَصِير الْقَامَة short-statured; قَصَرَ to make short; مُقْصِر neglegent	قَل (ض) to be less; قَلِيل small; قِلَّة scarcity
قَصَص (ن) to describe, narrate, tell; قِصَص (قِصَص) story	قَلَم (أَقْلَام) pen
قِصَاص equal retaliation	قُمَح wheat
قَضَى (ض) to pass time, pay, judge; قَضَاء payment, judgment; قَضِيَّة (قَضَايَا) case, problem; قَاضِي judge; إِنْقَضَى to pass, lapse	قَمَر (أَقْمَان) moon; لَيْلَة قَمَرَاء moon-lit night
قِطَار train	قَوِمِص (أَقْمَاص) shirt
قِطَة (قِطَط) eat	قَنَتَ (ن) to submit, obey; قَانِت obedient
قَطَعَ (ف) to cut; قَاطِع cutter, sharp	قَنَطَ (ن) to despair, lose hope; قَنِطَ (a.p.)
قَطَفَ (ض) to pluck, pick	أَقْنَعَ to satisfy; أَقْنَعَ to be satisfied; قَنَاعَة contentment
	قَانُون (قَوَائِين) law
	قَهَر (ف) to subdue overpower, force; قَاهِر over-powering, irresistible; قَهَار dominant, overpowering, irresistible.

قَهْوَه	coffee	(f. كُبْرَى) elder, greater, bigger; كِبْرٌ pride, arrogance; كِبْرِيَاءُ dignity, majesty; تَكَبَّرَ to take pride; اسْتَكْبَرَ to be proud; كَبَّرَ to glorify; كَبُرَ (س) to grow up, grow old.
انْقَاضَ	to fall down	كَبَّكَبَ to topple, overturn
قَاعَةٌ	hall	كَتَبَ (كُتِبَ) كِتَابٌ (ن) to write; كَاتِبٌ writer; مَكْتَبَةٌ writing; مكتبة library, book-shop
قُوْتُ (أَقْوَات)	sustenance	مَكْتَبٌ (مَكَاتِبُ) office
قَادَ (ن) قَائِدٌ	to lead, leader; انْقَادَ to follow, submit	كَتَمَ (ن) hide, conceal
قَالَ (ن) قَوْلٌ	to talk, say, tell; مَقَالَةٌ talk, speech, word; article, dissertation, talk	كَثُرَ (ك) to multiply; كَثْرَةٌ plenty, multiplicity;
قَامَ (ن) to stand; - bi to manage, perform; مَقَامٌ place; أَقَامَ to erect, set right, stay; مُقِيمٌ resident; اسْتَقَامَ to behave properly, persevere; مُسْتَقِيمٌ straight; قَوَّمَ to set right; قَوَّامٌ caretaker, guardian; قِيَمَةٌ value, price		كَثِيرٌ many, much; كَثِيرًا Often; أَكْثَرُ more
قَوِيٌّ (س) to be/become strong, powerful; قَوِيٌّ strong, powerful; أَقْوَى stronger; قُوَّةٌ power,		كَذَبَ (س) to lie; كَذِبٌ big liar; كَذَبٌ to belie
قَاسَ (ض) to guess, measure; مَقْيَاسُ الْحَرَارَةِ thermameter		كَرَبَ (ض) about to
كَأْ as, like; your (m./s.) كُنْ , كِ , كُمْ ,		كُرْسِيٌّ (كُرَاسِي) chair
كَأَنَّ as if		كَرُمَ (ك) become noble, kind, generous; كَرِيمٌ noble, generous, magnanimous; كَرَامَةٌ generosity, magnanimity; أَكْرَمَ to honour; مَكْرَمَةٌ honour
كَبَدَ liver; كَبَدٌ toil, struggle		كُرَّةٌ ball; كُرَّةُ الْقَدَمِ foot-ball; كُرَّةٌ round
كَبُرَ (ك) to be big, great; أَكْبَرُ big, great, elder;		

كَرِهَ (س) to dislike; مَكَارِهَ (س.مَكْرَه) unpleasant things; كَرِهًا with dislike	كَلَّأَ grass, pasture
كَسَبَ (ض) to earn; اِكْتَسَبَ to earn	كَلْبَ (كِلَابٍ) dog
كَسَدَ (ن) to be dull, stagnate	كَلَّفَ to obligate, charge
كَسَرَ (ن) to break; كَسَرَ to smash; اِنْكَسَرَ to be humble, break (v.in.)	كُلُّ all, whole
كَسِلَ (س) to be lazy, idle, كَسُولَ lazy, idle; كَسُولَ extremely lazy	كَلَّمَ to speak; كَلَامَ word, talk theology; تَكَلَّمَ to talk; مُتَكَلِّمَ speaker, theologian; (كَلِمَ) كَلِمَةً word
كَسَا (ن) to wear, drape, clothe	كُلِّيَّةَ college, faculty
كَشَفَ (ض) to reveal, disclose, unveil; كَاشَفَ (a.p.); اِكْتَشَفَ to discover; اِنْكَشَفَ to come to light, disappear	كَمْ how many, how much; (أَكْثَامَ) spathe
كَافَأَ to reward, recompense; كَفُوْهُ equal	كَمَا as
كَفَرَ (ن) to deny, be ungrateful, hide; كُفْرٌ infidelity, ingratitude; كَافِرٌ (كُفَّارٌ) unbeliever, denier, defier, ungrateful; كَفَّرَ to remove stain, atone, cover; كَفَّارٌ very ungrateful	كُمُتْرَى pear
كَفَّ (ن) to stop, check, abstain; كَفٌّ abstinence, palm of the hand	أَكْمَلُ more perfect; كَامِلٌ perfect
كَفَى (ض) to suffice; كَافَى to recompense	أَكْنُ to hide; مَكْنُونٌ hidden
	كَنَى (ض) to allude, call by surname
	كَنِيْسَةً (كِنَائِسَ) church
	كَهْرَبَاءَ electricity
	كَهْرَبَائِيَّ electrician
	كُوبٌ (أَكْوَابٌ) bowl, big glass
	كَادَ (س) about to ...;
	كَوْكَبٌ (كَوَاكِبٌ) star
	كَانَ (أَمْكِنَةً) مَكَانٌ (ن) was; كَوْنٌ being, universe
	كَوَى (ض) to iron
	كَيدٌ intrigue
	كَيْفَ how; كَيْفَمَا how;
	مُكَيِّفٌ air-conditioner

ل	letter of emphasis; ل (i) to, for, on, at, so that, (ii) let and should (of imperative)	لِصٍّ	thief, bandit (لِصُّوَص)
لَا	not, no	لَعِبَ	to play; لَعِبٌ play; play ground مَلْعَب
لَائِمٌ	(i) to suit, fit; (ف) fitting; (ii) to blame, scold; (لَيْ) to be mean; (لِئَام) mean	لَعَوْقٌ	to sip وَلَعَقَةٌ spoon (س)
لَبِثَ	(س) to stay	لَعَلَّ	perhaps, hopefully
لَبِسَ	(ض) to wear; (س) to confuse, mix up; لَبْسَةٌ (الْبَيْسَةُ) dress; لَبِيسٌ dress; مَلْبَسٌ dress	لَعَنَ	to curse; لِعَانٌ cursing each other (ف)
لَبَنٌ	(الْبَان) milk	لَعْوٌ	vain thought/ act
لَجَأَ	to take shelter; (ف) shelter	لُغَةٌ	language (لُغَاتٌ)
لَجَامٌ	rein, bridle; أَلْجَمَ to bridle	لَا فِحَةً	scorching
أَلَجَّ	to insist	لُقْمَةٌ	morsel
لَحْظَةً	moment	لَقِيَ	(س) to meet; لِقَاءٌ meeting; لَأَقَى to meet;
لَحْمٌ	(لُحُوم) meat	لَقَّى	to impart, teach;
لَدَغَ	(ن) to bite	تَلَقَّى	to receive, learn;
لَدَى	near, with	أَلْقَى	to drop; اسْتَلْقَى to lie down; اِلْتَقَى to meet, encounter
لَذِيذٌ	sweet, interesting, pleasing; الذ (c)	لَقِّنْ، لَكِنْ	but
الَّذِي	(f. اللّٰهِي) one who; other forms; اللّٰهِيْنَ، اللّٰهِيْنَ، اللّٰهِيْنَ etc.	لَمْ	not; لَمَّا not yet
لَزِمَ	(س) to stick to; اَلَزَمَ to abide by, practice; لَزِيْمٌ necessary	لِمَ	why. لِمَاذَا
لِسَانٌ	(السِّبْطَةُ) tongue, language	لُمَزَةٌ	caviler, back biter
		لَمَسَ	to touch; التَّمَسَ to search, request (ض)
		لَمَعَ	to shine; لَامِعٌ shining (ف)
		لَهَثَ	to pant, loll one's tongue from thirst (ف)
		لَهْوٌ	pastime; لَا هِي neglectful; لَا هِي to amuse, play, distract

لَوْلَا (لَا لِي) pearl	مَدِينَةٌ (مَدْنٌ) city
لَوْنٌ (أَلْوَانٌ) colour.	مُنْذُ and مُنْذُ for, since
لَيْتَ I wish	الْمَرْءُ، إِمْرَأَةٌ، الْمَرْءُ (نَاسٌ) man; الْمَرْءُ، إِمْرَأَةٌ woman; مُرْوَةٌ maliness, gentleman's behaviour
لَيْلٌ (لَيْالِي) night	الْمَرْوَةُ a hill at the side of Ka'bah
لَانَ (ض) to deal gently, be gentle; لَيْنٌ gentle, linient; لَيِّنٌ soft-spoken; لَانَتْ جَانِبُهُ أَلَانَ to be humble (lit. soften ones side).	مَرْجَانٌ coral
مَا (i) what? مَاذَا what?; (ii) as long as; (iii) that which, whatever; (iv) no, not; (v) used to emphasise the negative	مَرَحٌ insolence
مَاءٌ (مِيَاهٌ) water	مَرَّ (مَرَارًا) مَرَّةً (ن) to pass by; مَرَّةً once; مُرٌّ bitter
مَا جِسْتِيزِ M.A., Masters degree	مَرِضٌ (س) to be ill; مَرِيضٌ مُمْرِضَةٌ sick; مُمْرِضَةٌ nurse
مَتَاعٌ (أَمْثَعَةٌ) commodity, goods	إِمْتَرَى to doubt
مَتَى when	مُتَمَرِّى sceptic
مِثْلٌ like; (أَمْثَالٌ) parable, proverb, similitude; أَمْثَلٌ (مِثْلِي) ideal	مَرَّقٌ to tear
مَجْدٌ glory; الْمَجِيدُ Glorious	مَسَحَ (ف) to wipe; الْمَسِيحُ Christ; مَسِيحِيّ Christian
مَحَقَ (ف) to destroy, efface	مَسَّ to touch
مَكَا (ن) to remove, wipe out	أَمْسَكَ to hold, withhold
مَدَحَ (ف) to praise; مَدْحٌ praise	مَسَاءٌ evening; أَمْسَى to enter or pass evening
مَدَّ (ن) to stretch, expand; مَدَّةٌ time period; مَدَّدَ to stretch, extend; أَمَدَّ to help; اسْتَمَدَّ to ask for help	مَشَى (ض) to walk; مَشَاةٌ pedestrian, infantry; (مَاشِي) مَاشِيَّةٌ cattle
	مُضْغَةٌ lobe
	مَطَرَ (أَمْطَارٌ) rain; أَمْطَرَ to rain, مُمَطِّرٌ raining
	مَعَ with, besides

مَكَثَ (ن) to stay	mortal; أَمَاتَ to give death, kill
مَكَرَ (ن) (1) to plot against, scheme, (2) to plan;	مَارَ (ض) to differentiate, separate
مَكْرٌ plot, scheme, plan	مَالَ (ض) to turn to, incline
مَلَأَ (ف) to fill; مَمْلُوءٌ full;	مَالٌ (أَمْوَال) money, wealth
مَلَأَ assembly, nobility	مَيْدَانٌ (مَيَادِين) field, open ground
مَلَايَحُ (مَلَايِحُون) crew	نَا our, us
إِمْلَاقٌ poverty	نَبَأٌ (أَنْبَاء) big news; نَبِئًا to inform; نَبِيٌّ prophet
مَلَكَ (ض) to own, control, govern; مَلِكٌ (مُلُوك) king;	نُبُوءَةٌ prophecy
مُلْكٌ rule, kingship;	نَتَجَ (ض) to result; أَنْتَجَ to produce
مَمْلَكَةٌ kingdom; مَلَكٌ	اسْتَنْتَزَ to put water in the nose
(مَلَائِكَةٌ) angel	نَجَحَ (ف) to succeed, pass; نَجَاحٌ (a.p.), نَجَاحٌ success
مِلَّةٌ (وَلَلٌ) community	نَجْدَةٌ help
مِلْيُونٌ million	أَنْجَزَ to fulfil; إِنْجَازٌ fulfilment, completion
مِنْ who; مِنْ=from, out of, because of, in, on, against	نَجَا (ن) to make for safety; نَجَاةٌ safety
مَنَعَ (ف) to give	نَجَوَى secret consultation
مُنْدٌ for, since	نَحَرَ (ف) to slaughter (a camel)
مَنَعَ (ف) to deny, detain, check	نَحْنُ we
مَنْ to oblige, impress upon s.o. one's favour	النَّحْوُ grammar; نَحْوٌ towards; (أَنْحَاء) side, direction
أُمْنِيَّةٌ (أَمَانِي) wish	نَاخِبٌ أَنْتَخَابٌ voter; مُنْتَخِبٌ
مَهَّدَ (ف) to pave the way, level, spread; مَهْدٌ cradle	
مَهَرٌ (ف) to be expert; مَاهِرٌ expert	
مَهْمَا whatever	
مَاتَ (ن) to die; مَيِّتٌ dead,	

election	نَشَرَ (ن) to rise up, defy
نَخْل date tree	نَشِيطٌ active, cheerful; نَشَاطٌ delight, activity
مَنْدُوب representative, delegate	نَصَبَ to erect; نَصَبَ (س) to work hard
بَدُّ (أَنْدَادٌ) equal	نَصَحَ (ف) to advice, wish well; نَصِيحَةٌ advice, well-wishing
نَادِر rare	نُصُوحٌ sincere
نَوْمَ (س) to regret, be ashamed; نَدَامَةٌ shame, regret	نَصَرَ (ن) to help; اِنْتَصَرَ to avenge, overcome;
نَدَاءٌ call; نَادَى to call; نادى club, نَدْوَةٌ conference	اِسْتَنْصَرَ victory; اِنْتَصَارٌ to ask for help
نَذَرُ (ن) to dedicate; أَنْذَرَ to warn; نَذِيرٌ (نَذِيرٌ) warner	نَصَّ (ن) to state, spell out
نَزَلَ (ض) to come down, descend; أَنْزَلَ to send down, bring down; نَزَّلَ to send down gradually; نَزْلَةٌ calamity; نُزُولٌ coming down, arrival;	نُصْفٌ half
مَنْزِلٌ (مَنَازِل) house; مَنْزِلَةٌ rank, position	نَضِجَ (ف) to ripen
نَسَبٌ (أَنْسَابٌ) descent, pedigree	مِنْصَدَةٌ table
نَسْلٌ progeny, off-spring	نَصَرَ (ن) to brighten up; نَاحِرٌ cheerful, fresh
نِسْوَةٌ (إِمْرَأَةٌ) woman	نَصَّ cash
نَسِيَ (س) to forget; أَنْسى make one forget	نَطَقَ (ض) to speak, talk,
نَشَأَ (ف) to grow up; أَنْشَأَ to make one grow, create	نَظَرَ (ن) to see, look; مَنْظَرٌ (مَنَازِلٌ) scene; اِنْتَظَرَ to wait; أَنْظَرَ to give time
نَشَرَ () to spread, broadcast; مُنْتَشِرٌ to spread; نَشْرَةُ الْأَخْبَارِ news broadcast	نَظِيفٌ clean; نَظَّفَ to clean
	نَعَجَةٌ (نَكَاحٌ) eve
	نَعْلٌ shoe
	نَعَمْ yes; نَعِمٌ what a good!;
	نَعِيمٌ amenity, comfort;
	نُعْمَى (نَعَم) blessing; نَعْمَةٌ blessing; نَعَامَةٌ ostrich
	أَنْعَامٌ cattle

نَفَحَ (ن) to blow	سَبَّحَ to plunder, rob
نَفَدَ (س) to finish (v.in.)	نَهَارَ (أَنْهَارُ) river; day
نَافِذَةٌ window	أَنْتَهَرَ to avail, rise
نَفَرَ individual; نَفَرَ to antagonise	نَهَضَ (ف) to rise; uprising; awakening, progress
نَفْسٌ نَافَسَ (نَفُوسٌ) soul, self; to compete	نَابَ (ن) to afflict, hit; misfortune, calamity; turn to; penitent
نِفَاقٌ hypocrisy; أَنْفَقَ to spend; نَفَقَةٌ spending; مَنَافِقٌ hypocrite	نَهَى (ف) to forbid; أَنْتَهَى to end, finish; نَهَايَةٌ end
نَفْعٌ (ف) نَفَعَ to benefit; مَنَفَعَةٌ profit; مَنَافِعٌ benefit	نَارٌ (أَنْوَارٌ) fire; نُورٌ to lighten, light; أَنْارَ to lighten, luminous; مَنَارَةٌ minaret
نَقَشَ (نُقُوشٌ) imprint; discussion	النَّارُ Hell-fire
نَقَصَ (ن) to lessen, decrease; defect	النَّاسُ (الْإِنْسَانُ) mankind
نَقَضَ (ن) to break; أَنْقَضَ to break	نَوْعٌ (أَنْوَاعٌ) kind, specie
نَقَلَ (ن) to transfer, quote	نَاقَةٌ (نُوقٌ) camel
نَكَبَ (ن) afflict; مَنَكُوبٌ afflicted	نَوْمٌ (س) to sleep; نَامَ sleep, dream.
نَكَحَ (ض) to marry; أَنْكَحَ to give s.o. in marriage	نَوَى (ض) to intend; نِيَّةٌ (نِيَّاتٌ) intention, motive
نَكْرَةٌ indefinite noun; أَنْكَرَ to deny	نَالَ (ف) to get, achieve
نَمْلَةٌ (أَنْمَالٌ) ant; أَنْمَلَةٌ tip of the finger	نَبَى me
نَمَامٌ calumniator; نَمِيمَةٌ slander, calumny	نَبِيفٌ more
نَمَا (ن) to grow, develop; growth	هَاكَ take it
نَهَبَ (ف) to plunder; نَهْبَةٌ	هَبَّ 1) to start moving; doing some thing, begin to;

2) wake up, arise, blow, rage	هَاطِلٌ pouring down, heavy rain
هَبَطَ (ض) to descend, come down	هَلْ do you (I, we, they, he, she..), word for interrogation
هَجَرَ (ن) to leave, abandon, هَاجِرٌ migration; هَاجِرٌ to migrate; مُهَاجِرٌ (a.p.)	هَلَكَ (ض) to die; أَهْلَكَ to kill, destroy
هَجَمَ (ن) to attack; هُجُومٌ attack	هَلَالٌ (أَهْلَةٌ) first moon
هَدُوءٌ calm, quiet, peace	هَلُمَّ come on with
هَدَفَ (أَهْدَافٌ) goal, purpose, target	هُمْ they (p.) هُمَا they (d.)
هَدَمَ (ض) to destroy; انْهَدَمَ to fall, collapse	هُمْ (ن) to intend, أَهَمُّ to concern, be important; إِهْتَمَّ to mind, care about; أَهَمُّ important
هَدَى (ض) to guide; اهْتَدَى take the right path	هَمَزَةٌ slanderer
هَدَى guidance, هُدًى	هَنْدَسَةٌ engineering; مُهَنْدِسٌ engineer
هَدِيَّةٌ (هَدَايَا) gift, present	هَنَا here; هُنَا there
هَذَا this(m) هَذِهِ this (f.)	هَنِيْهَةً for a while
هَدَّبَ to discipline, teach manners	هُوَ he
المُهَذَّبُ joker	هَآذٍ (ن) to be a Jew
هَرَبَ (ن) to run away, flee	إِنْهَارٌ to fall down, collapse, crash
هَرَمٌ (أَهْرَامٌ) pyramid; هَرِمٌ old	هَوْلٌ (أَهْوَالٌ) danger
هَرَوَلَ to walk fast, rush	هَوَى (س) هَوًى (ض) to fall; هَوًى to desire; هَوًى desire, wish
هَزَّ (ن) to shake	هِيَ she
هَزَلٌ joke	هَيْمَنٌ to guard, مُهَيِّمٌ guard, protector
هَزَوٌ joke	وَ and, while, by (of oath)
هَزَمَ (ض) to defeat; اِنْهَزَمَ to be defeated	
هَطَلَ (ض) to pour down	

وَأَدَّ (ض) to bury a girl alive; مَوءٌ وَمَوْدَةٌ (p.p.)	وَدَعَ (ف) to give up, leave; وَدَّعَ to bid farewell
وَثَبَ (ض) to pounce; وَثْبٌ pounce, attack	وَدَّرَ (ف) to leave, give up وَادِي (أَوْدِيَّةٌ) vally
وَثِقَ (ح) to trust; ثِقَّةٌ trustworthy, reliable, confidence, reliance	وَرَاءَ beyond
وَتَنٌ (أَوْتَانٌ) idol	وَرِثَ (ح) to inherit
وَجَبَ (ض) to be obligatory; وَاجِبٌ duty, obligatory; (وَجَبَاتٌ) وَجْبَةٌ fast meal; وَجَبَاتٌ سَرِيْعَةٌ fast meal	وَرَدَ (ض) to arrive, come to; وَرْدَةٌ rose
وَخَذَ (ض) to get, find; مَوْجُوْدٌ present, existing	وَرَعُ piety
وَجَلَ (س) to fear, tremble	وَرَقَةٌ (أَوْرَقَ) leaf; أَوْرَقَ put forth leaves
وَجْهٌ (وُجُوْهٌ) face, purpose, channel, reason; وَجْهَةٌ to meet with a cheerful face; وَجِيْهَةٌ respectable, مُوَاْجَهَةٌ encounter,	وَرَى (ض) to catch fire
وَاحِدٌ one; اِتَّحَدَ one; اِتِّحَادٌ to unite (v.in.); اِتِّكَادٌ unity; وَخَدٌ to make one, believe to be one, unify; التَّوْحِيْدُ belief in the unity of God	وَرَدَ (ض) to carry the burden; وَرْدٌ burden, load, sin;
وَخِيْ revelation; أَوْخَى to reveal, inspire	وَزَرَ (وُزَرَ) minister
وَدَّ (ن) to like, love; وَدُوْدٌ very much loving; مَوْدَةٌ love	وَزَنَ (ض) to weigh; مِيزَانٌ (مَوَازِيْنٌ) balance
	وَسَادَةٌ (وَسَائِدٌ) pillow
	وَسْطٌ مُتَوَسِّطَةٌ middle; secondary
	وَسَّعَ (س) to cover, extend to; وُسْعٌ capability, power within reach; وَاسِعٌ broad, spacious, magnanimous;
	اِتَّسَعَ to broaden; وَسَّعَ to expand, extend
	وَسَّسَ to whisper
	وَأَسَى to help with money; comfort

أَوْشَكَ	was about to...	اتَّفَاقِيهِ, اتَّفَاقٍ	agree with; agreement
وَاصِبٌ	lasting, permanent	وَفَّى (ض)	to fulfil; fulfil, complete
وَصَفَ	(ض) to describe; clinic	وَقَفَى	fulfil, complete
وَصَلَ	(ض) to arrive; وَصُول arrival; إِتَّصَلَ to come in touch, contact; وَصَلَ close, touching	وَقَفَى	faithful, sincere
أَوْصَى	to advise; وَصِيَّةٌ advice, will	وَقْتُ	مِيقَاتٍ (اوقات) time; appointed place, time
وَضَوَّ	ablution; تَوَضَّأٌ to make ablution	أَوْقَدَ	to ignite; اسْتَوْقَدَ to burn, catch fire; إِتَّقَدَ to burn,
وَضَحَّ	to explain, elaborate	وَقَرَ (ض)	to settle down;
وَضَعَ	(ف) to put, reduce; مَوْضِعٌ subject; أَوْضَعَ (مَوَاضِع) place; تَوَاضَعَ to run fast; تَوَاضَعَ to be humble	وَقَعَ (ف)	to happen; وَقِيعٌ happening, actual; وَقَعَ to sign
وَطَنٌ	مَوَاطِنٌ (أوطان) country; citizen	وَقَفَ (ض)	to stand, stop; مَوْقِفٌ (مواقف) stand, parking; مَوْقُوفٌ stopped
وَعَدَ	مَوْعِدٌ (ض) to promise; appointed time; وَعْدٌ promise; وَعِيدٌ threat, promised punishment	وَقَى (ض)	to save; اتَّقَى to abstain, fear; مُتَّقَى pious, righteous
وَعَظَا	(ض) to advise, admonish, deliver sermon; مَوْعِظَةٌ advice, sermon, admonition	مَوْكِبٌ	procession
وَعَى	(ض) to understand	وَلَدَ (ض)	to beget; (أولاد) child; وَالِدَانِ parents; مُسْتَشْفَى الْوِلَادَةِ maternity hospital
وَقَّدَ	(وُقُود) delegation	وَلَّى (ح)	to support, supervise, defend, govern; وَالِيٌّ governor, ruler; وَلِيٌّ (أولياء) friend, supported, guardian; مَوْلى protected, client, guardian, defender; اسْتَوَلَى to overpower, dominate, capture; تَوَلَّى to turn away, take up charge
وَفَّقَ	to bless with success; وَافَقَ to agree; اتَّفَقَ to		

Vocabulary

وَهَبَ (ف) to donate, give;
 وَهَابٌ (sp)
 وَهَنَ (ض) to become weak;
 وَهْنٌ weakness;
 أَوْهَنُ more fragile,
 weaker
 وَى Ah, vail upon....
 يَيْسَ (س) to lose hope,
 يَائِسٌ disappointed
 pessimist
 يَتِيمٌ (يَتَامَى) orphan
 يَبَسَ (ح) to dry up; يَابَسَ
 (a.p)
 يَدٌ (أَيْدَى) hand
 يَسِرَ (ف) to be easy; يَسِيرٌ

easy, small; يُسْرٌ case,
 facility, comfort; يُسْرَى
 felicity, prosperity;
 يَسَّرَ to make easy;
 اسْتَيْسَرَ to be easy,
 available,
 يَقُظُ (س) to get up, يَقُظٌ
 awake;
 أَيْقَظَ to awaken;
 اسْتَيْقَظَ = to get up
 يَاقُوتٌ (يَوَاقِيت) sapphire
 يَمِينٌ right hand
 يَوْمٌ (أَيَّام) day, period
 يَوْمُ الْقِيَامَةِ Day of Resurrection/
 Judgment

ENGLISH - ARABIC

ablution أَلَوْضُوء	avoid اجْتَنَبَ, (س) حَذَرَ
abode دَار (ثور)	award مَنَحَ (ف)
absent الغائب	baby صَبِيَّ (صَبِيَّان)
abuse سَابَ, (ن) سَبَّ	back ظَهَرَ
accept (س) قَبِلَ	ball كُرَّة
active نَشِيطٌ	bank بَنَك (بَنُوك)
adversity الصَّرَاءُ, العُسْر	bandit لُصُوص (لِصَّ)
affair شَأْن (شُيُون)	bath غَسَلَ, take- اِغْتَسَلَ
afternoon العَصْر	bed سُرُر (سُرر)
agree اتفاق; agreement وَاَفَقَ	befall أَصَابَ
air الهَوَاءُ	begin بَدَأَ
airport المَطَار	believe (ب) آمَنَ, (a.p.) مُؤْمِنٌ
all جَمِيعٌ	bell جَرَس
angry غَضَبَان	benefit (أَحْسَنَ) (إِلَى)
animal حَيَوَانَات (حَيَوَان)	benefactor مُحْسِنٌ
answer أَجَوِبَةٌ (جَوَاب)	better أَطْيَبُ, أَفْضَلُ
ant (نَمَل) نَمْلَةٌ	big عَظِيمٌ, كَبِيرٌ
appear ظَهَرَ (ف)	bird طَيْر (طُيُور)
apple تَفَاح	black (سَوْدَاءُ) (f), اِسْوَدَّ
argue اِدْلَلَّ, دَلِيلٌ, اِسْتَدَلَّ, argument	be/turn black اِسْوَدَّ
arrive اِصْوَلا (ص) وَصَلَ	bless نِعْمَةٌ, رَحْمَةٌ, blessing رَجِمَ
arrow, hit with رَمَى (ض)	block (ن) سَدَّدَ
art فَنُون (فَنٌّ)	blood دَمَاء (دَم)
ask سَأَلَ (ف)	blue (رُفَاءُ) (f), أَرْزَقَ
ass جَمَار	boat سَفِينَةٌ
atmosphere الْجَوُّ	body (أَجْسَام) جَسَمٌ
aunt عَمَّة, خَالَةٌ	book (كُتِبَ) كِتَاب
avail اِنْتَهَزَ	bow (رُكَّعَ) (ف) bowing (رُكُوع)

box صُنْدُوق (صَنَائِق)	cold بَارِد
boy غُلَام, (أَوْلَاد) وَلَد	college كَلِيَّة
bread خُبْز	colleague (رُؤِيسَاء) رُؤِيسِل
breakfast فُطُور	come (س) قَدِمَ, (ض) أَتَى, (ض) جَاءَ
bride عَرُوس bride, (عَرَائِس) عَرُوسَة	community أُمَّة (أُمَم)
brother أَخ (إِخْوَة, إِخْوَان) أَخ	campaign حَمْلَة
broad وَاسِع	country بَلَد, وَطَن
brown أَشْفَر (سَفَرَاء) أَشْفَر	cotton قُطْن
busy (p.p.) مَشْغُول, إِشْتَغَلَ (ب)	courtyard الصُّكْن
buy اشْتَرَى	cow بَقَرَة
calamity مُصِيبَة (مَصَائِب)	create خَلَقَ ; creation خَلْق
call أَذَان, (in) طَلَبَ (ن) طَلَبَ	crime جَرِيمَة (جَرَائِم)
captive أَسِير	crew مَلَا حُون
car سَيَّارَة	crush (ن) دَسَّ
care about إِهْتَمَّ	culprit مُجْرِم
carpet سَجَّادَة	cup فُنْجَان
carry (ض) حَمَلَ	darkness ظُلْمَة
cat قِطَّة (قَطَط)	dawn الفَجْر
catch أَذَرَكَ	day النَّهَار
catch hold of (على) قَبَضَ	dean الْعَمِيد
cheat (ن) خَانَ	death الْمَوْت
chair كُرْسِيٌّ	decide (ض) قَضَى (ن) حَكَمَ
charity صَدَقَة	deceive (ف) خَدَعَ
chess شَطْرَنْج	decrease (ن) نَقَصَ, (v.t.) خَفَّفَ
chest صُدُور (صُدُور)	deed (أَعْمَال) عَمَل
child صَبِي (صَبِيَّان)	decree قَدَّرَ ; (ض) قَدَّرَ
church كَنَائِس (كَنِيسَة)	defeat (ض) هَزَمَ
claim (ف) رَعَمَ	defect عَيْب, نَقْص
clay طِين	delay (v.t.) أَخَّرَ, تَأَخَّرَ
clothes لِبَاس	deligent مُجِدِّ
coffee قَهْوَة	deny (ف) مَنَعَ

deputy خَلِيفَة (خَلَايِف)	easy يُسْر, سُهولة; يَسِير, سَهْل
depart فَارَقَ, غَادَرَ; departure مُغَادَرَة	eat أَكَلَ (ن) eating; eating to satisfaction شَبِعَ (س)
desert الصَّحْرَاء	elder كَبِيرِي, (أَكْبَرُ) أَكْبَرُ (ف)
destroy هَدَمَ (ض)	electricity كَهْرُبَاء; electrician كَهْرِبَائِي
difficult مُشْكِل, صَعْب	elegant أَيْقِي
difficulty مُشْكِلَة, صُعُوبَة, آفَة	enact وَضَعَ (ف)
dinner العِشَاء	enemy عَدُوّ (أَعْدَاء)
diver غَوَّاص	engineering الْهَنْدَسَة; engineer الْمُهَنْدِس
direction of prayer قِبْلَة	enlarge بَسَطَ (ن)
disagree خَالَفَ, حَالَفَ	enter دَخَلَ (ن); entry دُخُول; entrance مَدْخَل
disappear غَابَ (ض) انكشَفَ	equal مُسَاوِي; (أَنْدَاد) نَدَّ
disease مَرَض (أَمْرَاض)	erect نَصَبَ (ن)
disappointed محروم	examine فَحَصَ (ف); excel (ض) سَبَقَ
distress بَلَاء	exercise تَمَارِين; تَمَارِين
dissension شِقَاق	exit خَرَجَ (ن); (m) خَرُوج; (adv) مَخْرَج
distribute فَسَّمَ	expensive غَالِي, ثَمِين
do (س) عَمِلَ, (ف) فَعَلَ	expenditure نَفَقَة
doctor (أَطْبَاء) طَبِيبٌ	expert مَهَارَة, expertese
dog كَلْب (كِلَاب)	explain, وَضَّحَ, (ف) شَرَّحَ
door أَبْوَاب (بَاب)	extravagance الْإِسْرَاف
drawing room صَالَة	evening مَسَاء
drink شَرِبَ (س) شَرَبَ (in)	evil شَرُّ
drowning غَرِيق	evil thing/deed سَيِّئَة
drop (v.t) (ف) طَرَعَ (ن) سَقَطَ	eye (أَبْصَار) بَصَرَ, (أَعْيُن, عُيُون) عَيْنُ
duty فَرِيضَة, وَاجِبٌ	face (وُجُوه) وَجْهَة; to face مُوَاجَهَة
ear سَمْع, أُذُن	fail فَشِل, رَسَبَ
eager حَرِص, حَرِيص (ض)	
earlier السَّابِقُونَ; earliest الأَوَّل	
earn كَسَبَ (ض) اكْتَسَبَ	
East الْمَشْرِق, الشَّرْق	

faith آمَنَ، الإِيْمَانُ
 falcon صُقُور (صُقُور)
 fall سَقَطَ (ن)
 family عَائِلَةٌ
 famous شَهِيْر
 farm مَزْرَعَةٌ (مَزَارِعُ)
 farmer فَلَاح
 fast صَائِمَ (ن) , fasting صَائِم
 fat سَوِيْن
 father أَبَ (آبَاءُ)
 fault خَطِيئَةٌ (خَطَايَا)
 fear خَشِيَ، (س) خَوْفَ،
 (س) خَوْفَ، (س) رَهْبَ،
 (in) رَهْبَةً، خَشِيئَةً
 feed مُرْصِعَةً؛ أَرْضَعَ، أَطْعَمَ (a.p.)
 famine القَوْنُثُ
 field مَيْدَانُ (مَيَادِينُ)، سَاخَةٌ
 fight تَقَاتَلَ، قَاتَلَ
 find وَجَدَ (ض)
 fine طَيِّبُ
 fish أَسْمَاكُ (سَمَكُ)
 fire أَوْقَدَ (نَيَّرَانَ)، نَارُ
 flat شُقَّةُ (شُقَقُ)
 flourish رَيَحُ (س)
 foot رَجُلُ (أَرْجُلُ)
 food طَعَامُ (أَطْعَمَةُ)
 fool سَفَهَاءُ، سَفِيْهَةٌ، (حَمَقَاءُ) أَحْمَقُ
 forbid نَهَى (ف)
 forgive غَفَرَ (ض)، (ن) عَفَا؛
 forgiveness، عَفُوٌّ، مَغْفِرَةٌ؛
 seek forgiveness اسْتَغْفَرَ
 forbearance جَلَمُ

forsake خَذَلَ (ن)
 free أَحْرَأَ (حُرٌّ)
 fresh نَاضِرُ
 friend رَفِيْقُ، صَدِيْقُ
 fruit ثَمَرُ (فَوَاكِهَةٌ)، (أَثْمَارُ) ثَمَرُ
 garden حَدَائِقُ (حَدَائِقُ)، (جَنَّاتُ) جَنَّةُ
 gaurdian وَلِيٌّ (أَوْلِيَاءُ)
 gather اجْتَمَعَ (v.in)، جَمَعَ (v.t.)
 generous جَوَادُ
 gift هَدِيَّةُ (هَدَايَا)
 girl بِنْتُ (بَنَاتُ)، (جَوَارِي) جَوَارِي
 give أَعْطَى، (ف) وَهَبَ
 glass أَكْوَابُ (كُؤُوبُ)، قَدُوحُ
 glory مَجْدٌ، كَبَّرَ glorify؛
 مُكْرِمٌ، مَجِيدٌ glorious
 go خَرَجَ (ف) ذَهَبَ، go out
 go in دَخَلَ
 good أَثَاثُ، مَتَاعُ؛ خَيْرٌ، جَيِّدُ
 good deed مَعْرُوفٌ؛ do
 good، أَحْسَنَ
 gold ذَهَبُ
 god إِلَهٌ (آلِهَةٌ)
 goal الْمُرَادُ، (أَهْدَافُ) هَدَفُ
 governor حَكَّامُ (حَاكِمُ)، (أَمْرَاءُ) أَمِيرُ
 government حُكُومَةٌ
 grammer النُّحُو
 grandfather جَدُّ (أَجْدَادُ)
 grandson حَفِيدُ (أَحْفَادُ)
 grape عِنَبُ
 grass كَلَاءُ
 grateful شَاكِرُ، شَاكِرُ
 gratitude شُكْرُ، شُكْرُ

green أَخْضَرَ, أَخْضَرُ (v.in.)	hoard جَمَعَ (ف)
greet رَحَّبَ	hold fast اِعْتَصَمَ
grieve حَزِنَ (س), حَزِينٌ (a.p.)	honey عَسَلَ
grave مَقَابِرُ, مَقْبَرَةٌ, (قُبُور) قَبْرِ	honour عِزَّةٌ, عِزٌّ, عِزٌّ
group طَائِفَةٌ	horse جِصَانٌ; group of horses خَيْلٌ
grocer بَقَّالٌ, grocery shop بَقَّالَةٌ	hour سَاعَةٌ
guest ضَيْفٌ (ضَيْفُوف)	how كَيْفَ
guide هَدَى (ض) هَدًى (in)	hot حَارٌّ
habit خُلُقٌ	hotel فُنْدُقٌ (فُنَائِقُ)
habitant سَاكِنٌ (سُكَّانٌ)	house (دُور) دَارٌ (بُيُوت) بَيْتٌ ; (مَنَازِل) مَنَزَلٌ, (أَسْكَان) سَكَنٌ
hair الشَّعْرُ	ice ثَلْجٌ (ثُلُوج)
half شَطْرٌ	idol أَصْنَامٌ (صَنَم)
hall قَاعَةٌ	ignite أَوْقَدَ
hand (أَيْدِي)	ignorance جَهْلٌ; pretend ignorance تَجَاهَلَ
hang صَلَبَ (ن)	illiterate أُمِّي, illiteracy أُمِّيَّةٌ
hard (أَشَدُّ) شَدِيدٌ ; hard working, مُجْتَهِدٌ, مُجِدٌّ	immigrant مُهَاجِرٌ
happen وَقَعَ (ف), تَحَقَّقَ	imitate تَشَبَّهُ
happy مَسْرُورٌ	in نُؤْنٌ; in defence فِى
hasten تَعَجَّلَ, اسْرَعَ	indeed إِنَّمَا, إِنَّ
head رَأْسٌ (رُؤُوس)	individual نَفَرٌ
health صِحَّةٌ	infidel كُفَّارٌ (كُفَّارٌ), infidelity كُفْرٌ
help سَاعَدَ, seek help اسْتَنْصَرَ; help نَصَرَ	influence تَأَثَّرَ (v.i), أَثَّرَ (v.t.)
hear سَمِعَ (س)	informed خَبِيرٌ
heart قَلْبٌ (قُلُوب)	innovation بَذْعَةٌ
hide أَحْفَى (ن) حَجَبَ	insect حَشَرَاتٌ (حَشَرَةٌ)
hidden الْغَيْبُ	institute الْمَعْهَدُ (مَعَاهِد)
high عَالِي	intelligence فُطْنَةٌ, intelligent فَاطِنٌ, ذَكِيٌّ
hit ضَرَبَ	intend نَوَى (ض)
hire اسْتَأْجَرَ	intention نِيَّةٌ (نِيَّات)

- interested رَاغِب , take interest in
رَغِبَ (فى)
- interesting لَزِيذ
- intoxicate أَسْكِر
- intransigence فُسُوق, فُسُوق;
intransigent (فُسَّاق),
طَاغُوت, طَاغِي, قَاسِي
- intrigue كَيْد
- iron (ض) كَوَى
- irresistible القَاهِر
- irrigate رَوَى
- jail (ن) سَجَنَ, put in jail, سَجَنَ jail,
(ض) حَبَسَ
- jar جَرَّة
- jinn الجِنُّ
- joke هُزْل
- joker المَهْذَار
- journal مَجَلَّة
- journey السَّفَر (أَسْفَار)
- joy سُرُور
- judge قُضَاة (القَاضِي)
- jurist (فُقَهَاء) فُقَيْه
- jump (ض) وَثَبَ
- justice عَدْل, قَسَط ; do justice
(a.p.) عَادِل, (ض) عَدَلَ
- key مِفْتَاح (مَفَاتِيح)
- kill قَتَلَ (ن), قَتَلَ (ف) بَخَعَ قَتِيلُ killed
- kind كَرِيم
- king مَمْلُوكَة, kingdom (مُلُوك) مَلِك
- kitchen مَطْبَخ (مَطَابِخ)
- knock (in) الدَّق , (ن) دَقَّ
- knife السَّكِّين
- know (ض) عَرَفَ , (س) عَلِمَ ;
(sp.) عِلَام (a.p.);
مَعْرِفَة, عِلْم knowledge
- known مَالُوف, مَعْرُوف
- lace شِرَاك
- laboratory مَعْمَل, labourer عَامِل
- lady سَيِّدَة
- language لُغَة
- land (a.p.) نَازِل (ض) نَزَلَ
- laugh ضَحَكَ (س)
- lamb خَزُوف
- lamp سِرَاج
- lame أَعْرَج
- lament (ف) جَزَعَ
- last night اللَّيْلَة الْبَارِحَة
- lasting دَائِمَة
- late تَأَخَّر , be late مُتَأَخِّر
- lazy (س) كَسِيل - be , كَسِلَان
- law (قَوَائِين) قَانُون
- lead (أُيْمَة) إِمَام, قَائِد leader; (ن) قَاد
- leaf (أَوْرَاق) وَرَقَة
- learn عَلِمَ, عَلِمَ; تَعَلَّمَ learn
(sp); learn a lesson اِعْتَبَرَ
- leisure time فَرَاغ
- leave (in) تَرَكَ, (ن) تَرَكَ
- lecture مَحَاضِرَة
- letter رِسَالَة (رِسَائِل)
- library مَكْتَبَة
- lick لَوَق
- lie كَذُوب, كَاذِب (ض) كَذَبَ
- life حَيَّ ; حَيَاة living

light ضِيَاء, نُور	medicine الطَّبُّ
little قَلِيلًا, قَلِيل	meet , تَقَابَل , لَاقَى , (س) لَقِيَ
live عَاشَرَ , (ن) سَكَنَ	قَابِل
loan قَرْض (قُرُوض)	meeting (in) لِقَاء , (مَجَالِس) مَجْلِس
locked مُقْفَل	mercy (س) رَحِمَ - have , رَحْمَةً
lose خَسِرَ (س) ; (a.p.) خَاسِرٌ ; ضَرَّ , خَسِرَان	merciful رَحِيم (sp) رَحْمَن
lose hope (ح) يَيْسَ	merchant تَجَارٍ (تَجَار)
lord رَبِّ (أَرْبَاب) رَبِّ	messenger رُسُول (رُسُل)
love مُحِبَّ (in), living, حُبِّ , أَحَبَّ , مُشْفُوق	mice (فَار. s.) فِئْرَان
low مُنْخَفِض	middle وَسَط
magic سَاحِر , magician سَاحِر	mighty عَزِيز
make (ف) صَنَعَ , (ف) جَعَلَ	migration هِجْرَة
man أَنْثِيَان , (رَجَال) رَجُلٌ ;	mind (أَذْهَان) ذَهْن
mankind النَّاس ,	milk حَلِيب , لَبَن
manliness مُرُوَّة	minaret مَنَارَة
manager مُدِير	minute دَقَائِق (دَقَائِق)
manage دَبَّرَ	minister وَزِير (وُزَرَاء)
manner آدَب (آدَاب)	mistake ضَلَالَة , خَطَاء
map خَرَايِط (خَرَايِطَة)	mix خَالَط , mix with s.o. مَزَجَ
market سُوق (أَسْوَاق)	mock (س) سَجَرَ
marry (ف) نَكَحَ , give s.o. in زَوَّجَ , أَنْكَحَ marriage	modesty الْخِيَاء
martyr شَهِيد (شَهَدَاء)	monkey قِرْدَة
mat سَجَادَة	month أَشْهُور , شَهُور شَهْر
match مُبَارَاة	moon (بُدُون) بَدْر - full , (أَقْمَار) قَمَر
mayor of the city رَئِيسُ الْبَلَدِ	monument أَثَر (آثَار)
meal وَجْبَة , طَعَام quick meal	money أَمْوَال (مَال)
وَجَبَات سَرِيعَة	mortal مَيِّت
mean ذَلِيل	mosque مَسْجِد (مَسَاجِد)
meat لَحْم (لَحُوم)	mother أُمُّ (أُمّهات)
	morning الصَّبَاح
	move away تَحَرَّكَ , move اِبْتَعَدَ

- mountain جَبَل (جِبَال)
 much كَثِيرًا , كَثِير
 multiply مَتَعَدِّد , تَعَدَّد (a.p.)
 mute أَخْرَس
 name سَمَّى ; to name اسْم
 narrow ضَيِّق
 near قَرَّب ; لَدَى , قَرِيب ;
 nearness قَرَب ; come near
 أَقْرَب ; nearer اقْتَرَب
 necessary (ض) وَاجِب , وَاجِب
 need حَاجَةٌ (حَوَائِج)
 neglect أَهْمَل ; neglectful لَاهِي
 never أَبَدًا
 next الآخِر , next life الآخِرَة
 night اللَّيْل (لَيَالِي)
 noble صَالِح
 nobility كَرَامَة
 note التَّقْرِير
 noun الْأَسْم
 novel رِوَايَة
 now الْآن
 nun رَاهِبَة
 nurse مُمَرَّضَة
 obey قَنَتَ (ن) , أَطَاعَ , أَسْلَمَ ;
 مُطِيع , مُسْلِم (a.p.) قَانِت
 obedience إِسْلَام , قَنُوت , إِطَاعَة
 obligate كَلَّفَ
 occupy شَغَلَ (ن)
 occur وَقَعَ (ف)
 old age شَيْب
 old man شَيْخ (شُيُوخ)
 olive الزَّيْتُون
 once مَرَّةً (مَرَارًا)
 one أَحَد , وَاحِد
 open مَفْتُوح (ف) , فَتَحَ
 تَفَتَّحَ ; open up الشَّهَادَة
 opportunity الْفُرْصَة
 oppose خَالَفَ
 oppressed مَظْلُوم , oppressor
 الظُّلْم , oppression الظَّالِم
 orange بُرْتَقَال
 orator خُطْبَاء , خُطِيبُ
 order أَمَرَ (ن) , (a.p.) الدِّكْتَاتُور
 ostrich نَعَامَة
 other الْآخَر , غَيْرُ
 outside فِي الْخَارِجِ
 overpower فَهَرَ (ف)
 page صَفْحَة
 palace قُصْر (قُصُور)
 panel مَضَارِيع , مَضْرَاع
 paper وَرَقَة (أَوْزَاق)
 paradise الْجَنَّة
 parents وَالِدَانِ
 part (أَجْزَاء) جُزْء
 partner شَرِيكَ (شُرَكَاء)
 parking ground مَوْقِف
 party فِرْقَة , فَرِيق
 pastime لَهْو
 patience صَبْر , صَبْر (ص)
 صَبُور , صَبَّار (a.p.) صَابِر
 pasture الْكَلَاء
 path صِرَاط
 pave the way مَهَّدَ

peace سَلَام , الأَمَن	policeman شُرْطَى
peak رَأْس	populated غَامِرَة
pen قَلَم (أَقْلَام)	pounce وَتَب (ض)
people النَّاس , أَقْوَام	pour سَكَبَ (ن)
perfect اشْتَكَمَلَ, (ك) كَمَلَ; be-كَاوَل	possess مَلَكَ (ض)
make أَكْمَلَ -	position مَنَزَلَة
performing أَرَاءَ	put أَدَاءَ
period فِتْرَة	power قُوَّة , خَوْل , powerful قَوِيٌّ
perish فَنَاءَ , (س) فَنِيَ	قَادِر
pearl لَوْْلُؤ (لَالِي)	praise حَمْد , praise-worthy حَمِيد
permission إِذْن	praise مَدَحَ (ف)
permanence خُلُود	pray دَعَا (ن) prayer الدُّعَاء
permit إِجَازَة	الصَّلَاة
prepare أَعَدَّ	preach دَعَا , preaching دَعْوَة
picture صُورَة (صُور)	present حَاضِر , be (ن) حَاضِرٌ
piety مُتَّقِي , وَرَع , تقوى	presence حُضُور
place (أَمْكِنَة) مَكَان	prison سِجْن (سُجُون)
plate الصُّحْن (صُحُون)	price أَثْمَان , ثَمَن
play مَلْعَب -ground, (س) لَعَبَ	progress تَقَدَّمَ
please رَاحَنِي pleased, (ن) سَرَّ	produce أَخَذَتْ
(س) رَضِيَ - be	project مَشْرُوع
placasant لَذِيذ	progeny ذُرِّيَّة (ذُرَارِي)
pledge عَهْد	profit مَنَفَعَة , نَفْع
plenty كَثَرَة	proof دَلِيل , بُرْهَان
plot مَكْر (ن)	prohibit حَرَّمَ , prohibited
plunder نَهَبَ (ف) اِنْتَهَبَ	promise وَعْد
philosopher فَيْلَسُوف , فَلَاسِفِي	prophecy نُبُوءَة , prophet نَبِيٌّ
pocket جَيْب	protect حَفِظَ (س)
polite مُهَذَّب	protector قَوَّام
poor فَقْر , فَقِير	prostrate (ن) سَجَدَ
poetry الشَّعْر	proverb أَثْغَال , مَثَل

provision الرزق (أَرْزَاق)
 proud مُسْتَكْبِر - be اسْتَكْبَرَ
 pyramids أَهْرَام
 quarrel جَادَل, تَخَاصَم, خَاصَم
 quietly بِهْذُوءٍ
 quick meal وَجْبَةٌ سَرِيعَةٌ
 quote (ن) نَقَلَ
 radiant زَهْرَاءُ, (f) أَزْهَرُ
 rain مَطَرَ رَين; raining مُمَطِرٌ, أَمْطَرَ
 raise رَفَعَ (ف)
 reach بَلَغَ (ن)
 read قَرَأَ (ف), (in) قِرَاءَةٌ
 reality حَقَائِقُ حَقِيقَةٌ
 realize شَعَرَ (ن)
 reap حَصَدَ (ن)
 recite تَلَا, رَتَّلَ (ن)
 receive تَسَلَّمَ, اسْتَلَمَ
 recognize عَرَفَ (ض)
 recommend شَفَعَ (ف)
 recompense دَيْنٌ
 red أَحْمَرُ (f), (حُمْرَاءُ); be red اِحْمَرَّ
 ridicule طَعَنَ (ف)
 reduce وَضَعَ 'an (ف)
 refrigerator ثَلَاجَةٌ
 register دَفَتَرٌ (دَفَائِرُ)
 regret نَدِمَ (س)
 reject رَدَّ (ن)
 relate حَكَى (ض)
 religion أَدْيَانُ (دِيْن)
 remind ذَكَرَ, reminder تَذَكُّرَةٌ
 remove دَفَعَ (ف)

representative مُمَثِّلٌ
 repair صَلَحَ
 research بَحَثَ
 reside (ن) سَكَنَ resident سَاكِنٌ
 residence مُقِيمٌ, (سُكَّانُ) سَكَنَ
 resolve حَلَّ (ن)
 respect أَحْتَرَمَ, أَكْرَمَ respectable مُحْتَرَمٌ
 result نَتِيجَةٌ
 restaurant مَطْعَمٌ
 resurrect بَعَثَ (ف)
 retrent اِعْتَكَفَ
 return رَجَعَ (ض), (in) مَرَجَعَ, (in) عَوَدَ, (ن) عَادَ
 reward أَجَرَ أَجْرٌ
 rice أَرْزُ
 ride رَكَبَ (س) (in) رُكُوبٌ
 right صَحِيحٌ
 ring خَوَاتِمٌ خَاتِمٌ
 ripen نَاضَجَ (ف) (a.p.) نَاضِجٌ
 rise طُلِعَ (ف), (in) طُلُوعٌ
 river أَنْهَارٌ نَهْرٌ
 roof سَقْفٌ
 room غُرْفَةٌ (غُرَفُ)
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